The Outlook

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The Outlook

SATURDAY, DECEMBER 31, 1904

The Candidates for Statehood

The discussion as to the admission of new States which has been going on in Congress in one form or another for two years is still lively. Arizona, New Mexico, Oklahoma, and Indian Territory are the candidates. Opposition to the admission of these as four separate States is based on reasons which have been repeatedly stated in the columns of The Outlook. In general, they concern, on the one hand, the sparseness of population, and, on the other, the foreign, or at least un-American, character of a considerable portion of the population in two of the States. Arizona, for instance, according to the last census, had a population of only 3,000 more than that of a New York Assembly district; New Mexico, a population 50,000 less than the population of Newark, New Jersey. Yet, if admitted as States, they would have as large a representation in the United States Senate as New York or Pennsylvania. The plan now most favored, and adopted by the Senate Committee on Territories, is to combine Oklahoma with Indian Territory as the State of Oklahoma, and to combine Arizona with New Mexico as the State of Arizona. Local pride, which is repugnant to this loss of identity, is one obstacle to this plan. Another is the need of maintaining in Indian Territory the prohibition of the sale of liquor, for the protection of the Indians. Another is the provision in the organic act of the Territory of Arizona to the effect that the people themselves shall, with consent of Congress, form a State Government, "on an equal footing with the original States." Questions as to educational appropriations, moreover, are to be considered, as well as constitutional provisions regarding the suffrage. The most fundamental principle involved, however, is one that unfortunately receives less attention than many such details. It is this: The admission of a State is not a question primarily of local self-government, but of National and even international import. If, for instance, these Territories should be admitted as four States, their eight Senators might defeat a treaty of arbitration. The fact that this Nation is not only a Union of people but a Union of States makes it imperative that each State should be a dignified entity, large enough to be entitled to equal representation in the Union. A State which, like Delaware or Nevada, is all but a pocket borough may become at any time a thorn in the side of the National body. We cannot afford to have too many thorns. In this respect the admission of these Territories as two States would be less dangerous than their admission as four States. The admission of a new State is as serious a business as Congress can undertake, for if it is an error, it is one which, as Senator Beveridge says, will last as long as the Republic lasts.

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The Inter-State Commerce Commission's Report

Last week the annual report of the Inter-State Commerce Commission was transmitted to Congress, and was read with interest, since it has to do with the most important politico-commercial question just now before the present session of Congress. Like the President's Message, it declares the present evil of discrimination in freight transportation to be in great measure due to the prevailing system of private cars, private side tracks and terminals, by which rebates are indirectly paid. Private freight cars are owned either by the shipper or by private car lines. The private car has its advantages and disadvantages. While it helps the carriers by enabling them to provide equipment for special purposes during limited periods, and while it

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helps the public in that the equipment is likely to be more adequate than if the carrier undertook to own the car itself, its evils are also manifest: (1) concessions are made to particular shippers which amount to the payment of a rebate; (2) a practical monopoly has been created in the use of private cars for the movement of certain commodities; (3) when the owner of the car becomes a dealer in the commodity transported, the fact of ownership gives to him an important advantage over his competitor; (4) when the owner of the car is also the owner of the commodity transported, an excessive rental for the car may amount to a preference in the freight rate as against the shipper who does not own his car. The Commission rightly declares that the only way in which complete fairness to the individual can be afforded is by investing the Commission, or some other tribunal, with power to inquire whether these charges are reasonable, and to make them reasonable if found unreasonable. This can be accomplished (1) by making the common carriers responsible in the matter of this special equipment; (2) by bringing the car-line companies under the jurisdiction of the Act to regulate commerce.

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Proposed Remedies for Defects

As was expected, the Commission calls attention to the fact that its orders are ineffective. In the present state of the law the Commission may find a rate complained against to be unreasonable and order the carrier to desist from charging that rate for the future; but it cannot order a reasonable rate to be substituted for that which has been found to be unlawful. The Commission can condemn the wrong, but it cannot prescribe the remedy. Carriers are now entitled to ignore the order of the Commission and to await the judgment of the Circuit Court. If the Commission's decision is right, the public should be entitled to have it take effect at once. If experience should prove that its power is exercised in an arbitrary manner and with injustice to the railroads, it would be easy to confer upon the Federal courts power to enjoin the carrying of the decision into effect pending appeal. We do not, however, believe that this would be necessary. The mere fact that shippers could appeal to the Commission for the correction of wrong would lead the railway companies to avoid the favoritism of which some of them are now guilty, and appeals to the courts or even to the Commission would be infrequent. The English patent law allows appeals to the courts when a prohibitory price is put upon the use of a patent, but, in fact, it is very rarely necessary to resort to such an appeal. The fact that it can be resorted to secures equity of dealing between the patentee and the public. There are two plans before Congress—one embodied in the Quarles-Cooper Bill, which confers this power to revise railroad rates upon the Inter-State Commerce Commission; the other, a plan which will be presented after the holidays, in a bill creating a special Federal court upon which this power of revision is to be conferred. We reserve our judgment respecting these two plans until this second bill shall be perfected; but we reiterate our conviction that Congress should at this session take some action which will deprive the railroads, terminals, and private car lines of the autocratic power which they now possess, from the exercise of which the individual shipper has practically no appeal. It should be added that the issue raised by this proposal is not one between the shippers and the railroads; on the contrary, while the individual shippers are substantially unanimous in favor of Government supervision and regulation, the great monopolistic shippers are opposed to it; and while, on the other hand, certain railroads in which those shippers exercise a controlling influence are opposed to Government supervision and regulation, many, if not a majority, of the most eminent railroad authorities favor it as a necessary means to secure a just equalization of freight rates.

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Commissioner Garfield's Report: The Facts

The Commissioner of Corporations, Mr. James R. Garfield, has easily justified the existence of his Bureau by the important and interesting character

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of his first annual report. Those of our readers who obtain the report from the Government Printing-Office at Washington will find that part of it which deals with the Commissioner's recommendations concerning the Government relations to corporations well worth reading. The first half of the pamphlet is devoted to a review of the organization of the Bureau and an account of the investigations it has made, and of the information which it has compiled and tabulated; the second half is the one which will especially appeal to the general public. This contains the deductions which Mr. Garfield makes from his investigation of corporate law and corporate conditions, and his recommendations for Congressional action. "The greater proportion of business," he says, "is transacted under the corporate form. It is obvious that the corporate form is the result of economic necessity, and that its present predominance will inevitably tend to increase." It follows naturally that Governmental control is bound to increase, and Commissioner Garfield points out, what The Outlook has often pointed out in the past, that "Governmental action having created the artificial corporate form, Governmental regulation should be much more stringent and detailed than regulation of individual businesses." At present the corporate business of the country is carried on under the laws of the separate States—a system which Mr. Garfield believes to be thoroughly vicious because it is thoroughly and dangerously confused. The variations in State laws regarding corporations lead to injustices, not only to the public, but to the corporations themselves. These injustices have given rise to two forms of so-called "anti-trust" legislation. One form attempts to prohibit monopoly. The other form prohibits rebates, discriminations, and unfair competition. Mr. Garfield, like The Outlook, has come to the conclusion that the first class of anti-trust legislation is futile. Combinations and centralization in industry can no longer be stopped by artificial law. The function of statutory law is not to prevent great combinations of industry and capital, but to regulate them, and therefore it is the second class of "anti-trust" laws, namely, those laws which are aimed at rebates, discriminations, and unfair competition, to which the public and the consumer are to look for their real protection and remedy.

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Commissioner Garfield's Report: The Recommendations

These, briefly put, are the premises upon which Mr. Garfield bases his suggestions for remedial legislation concerning corporations. He dismisses further State action or extension of the power of the States concerning corporations as being inadequate and undesirable. To increase the power of the State in control of corporations would only increase the confusion which now exists in inter-State commerce. He points out that it would be impracticable as well as unconstitutional to delegate to the individual States the control of inter-State commerce. This leaves, in his opinion, but two methods of efficient and practical Government control of corporations. The first is Federal incorporation, which would permit only corporations created by the Federal Government to engage in inter-State commerce. As Mr. Garfield points out, inasmuch as all the important corporations at the present time are engaged in inter-State commerce, such a law would be practically universal in its application. It has been suggested by a well-known corporation lawyer of New York, Mr. James B. Dill, that such a law should be optional, but Mr. Garfield forestalls this suggestion by showing, we think conclusively, that no corporation would seek for an optional Federal charter unless it could get greater benefits from such a charter than from the present State laws, and it is not yet apparent that the corporation managers of the country are so eager for Government inspection and regulation that they will be willing to give up the mild and sometimes too pliable control of the State for the more rigorous and impersonal regulation by the Federal Government. The second method which Mr. Garfield suggests is that of a Federal franchise or license for corporations engaged in

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inter-State commerce. This appears to be the method which commends itself most to his approval. Under this plan the corporation would be organized in the State, would receive its charter from the State, but could engage in no inter-State commerce without a license granted by the Federal Government. This method would require "all corporations and corporate agencies engaged in inter-State commerce to make reports to a Federal bureau showing the amount and nature of the business done." The Commissioner adds that under the direction of the Secretary of Commerce and Labor the Bureau of Corporations already has in good running order the machinery necessary for the administration of such a law. The suggestions of Mr. Garfield thus briefly summarized are made to Congress for its consideration. It appears to us that Commissioner Garfield's plan of a Federal franchise is well worth the serious attention and careful consideration not only of Congress but of the country.

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A Sea-Level Canal at Panama

The report of Mr. Wallace, Chief Engineer of the Isthmian Canal Commission, submitted last week, has aroused earnest attention everywhere. The principal feature of this report lies in its statement as to the desirability of constructing a sea-level canal at Panama, rather than one with locks. Four elements must be considered in estimating the cost of the canal: the cost of construction, of maintenance, of operation, and of the time required by ships to pass through the canal. As to the first of these items, a canal with locks—the so-called high-level canal—would be cheaper: it might cost approximately $200,000,000, while a sea-level canal would cost approximately $300,000,000. As to the other three items of expense, however, the sea-level canal would be far cheaper. Even the actual engineering difficulties are claimed to be easier in the case of a sea-level canal. Those difficulties, in the sea-level plan, are principally two—the Culebra cut and the Gamboa dam (for which a solid foundation exists), the last named being for the control of the Chagres River. In the case of a high-level canal the necessary Bohio dam presents an almost insuperable difficulty, because no suitable foundation has yet been found. If it will be economy in the long run to construct the canal at sea level, we should not now content ourselves with a high-level canal even at a less apparent cost of time and money. Nor should we forget that after the completion of a high-level canal the change from it to a sea-level canal would involve several years of suspension of traffic while the work of transformation was in progress. It will cost no more to build the sea-level canal now than to build a high-level canal and afterwards cut it down to sea level. Meanwhile the work now being done in Panama is largely to secure data on which to base, first, the choice between high level and sea level, and, secondly, the contractors' estimates. It is reported that Admiral Walker still favors a lock canal, but that Secretary Taft concurs in Engineer Wallace's recommendation.

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Subway Development

It has often been said that one great combination will ultimately control all of the New York City street railways above, on, or below the surface. It would almost seem as if the Rapid Transit Commission might even now publish a plan for a complete system of subways, showing the specifications, ready for bidders. Certainly the more recent developments point in that direction. The Commission has granted the application of the New York and Jersey Railroad Company to build and operate a subway under Sixth Avenue. This company is to construct the tunnel at its own cost and is to pay to the city during the first ten years a compensation to be increased during the succeeding fifteen years. These rentals amount in the aggregate, for the first twenty-five years, to a sum in excess of $1,200,000. The first twenty-five-year period of operation having passed, the franchise will be subject to a new valuation. The franchise is revocable any time after twenty-five years, but if the city takes it back it is to pay the company, not for the franchise itself, but for the appraised

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cost of the subway. The subway from Sixth Avenue through Ninth Street to Second Avenue will also be constructed by this Company on the same terms. The Sixth Avenue Elevated Road will be the first to meet the competition of a rapid transit tunnel running beneath its own right of way. It will be interesting to note whether the Sixth Avenue Elevated Road will command sufficient patronage under these circumstances; if not, it will undoubtedly be removed and in due time the other three lines of elevated roads will follow, thus taking from the streets of the metropolis the unsightly structures which have so long been an offense both to æstheticism and to street efficiency.——The competition of street railways above, on, and beneath the surface is likely to have another test if the scheme of the Metropolitan Company to construct a tunnel from the Battery through Third Avenue is successful. In that event this subway would probably connect with the electric service planned to Port Chester, thus giving to New York citizens a quick run to the country. The principal attraction of the Metropolitan bid lies in the fact that it promises free transfers to the existing street-car surface system. Another attraction will also be found in the elimination of advertising from its proposed subway stations. Thus the experience of New York City has been valuable in making it easy to obtain advantageous bids by which the public's interest will be better served even than by the present excellent subway system.

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Child Labor in New York

So much attention has within the last few years been given to the need of enacting suitable laws for the protection of children employed in the factory, the store, the mine, and the street, in those States in which the law at present does not exist or is inadequate, that the importance of enforcing the laws in those States which have them is in danger of being overlooked. The laws in New York State, for instance, on the whole, express a high public sentiment on the subject. In some respects, indeed, the New York laws are regarded as superior even to those of Massachusetts and other States. In contrast with the character of these laws itself, this one statement regarding their non-enforcement is impressive: According to the report of the Commissioner of Labor for 1902, 2,607 factories were found employing children in violation of the law, but only five firms were prosecuted, one escaping conviction, another escaping punishment by suspension of sentence. That is, three firms were punished for the transgression of over two thousand factories. The Child Labor Committee of New York State has become convinced that the children of the State, in spite of legal safeguards, are suffering because of the inefficiency and neglect of the present Commissioner, and are very strongly urging upon the Governor-elect the importance of appointing an efficient and capable Commissioner in his place. Certainly when conditions permit a child three years old to work for a canning factory regularly every day for even a limited period, and a boy eight years old to be employed rolling cigarettes from after school hours until nine o'clock at night, it is time that public sentiment demand that the law be enforced and these conditions changed.

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Uplift Work in Philadelphia

During the past year there has been distinctly encouraging progress in various movements for the improvement of Philadelphia. The establishment of school gardens was foreshadowed in the summer of 1903 by two small gardens in Children's Homes that were conducted by the Philadelphia Vacant Lots Cultivation Association in addition to its regular work, which is to secure the free use of unoccupied ground for individuals who are out of employment. This was "Potato Pingree's" idea, and it has had marked success in Philadelphia, where the motto of the Association, "Help the unemployed to help themselves," has struck a responsive chord. The Association has offers of more land than it can use. The official establishment of school gardens was begun by the Board of Education last summer with two gardens,

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in each of which there were two hundred and fifty children's plots. Six other gardens were conducted by private organizations, as stated in a recently issued joint report of four organizations, the Civic Club, the Civic Betterment Association, the Public Education Association, and the City Parks Association. The faculty of getting together, instanced by this joint report, is evidenced more notably by an alliance of associations which is known by the somewhat lengthy but descriptive title, "Organizations Allied for the Acquisition of a Comprehensive Park System for Philadelphia." There are now forty-five organizations in this alliance. Among them are neighborhood improvement associations; art societies, such as the Academy of the Fine Arts, the Fairmount Park Art Association, and the Plastic Club; educational institutions, of which the University of Pennsylvania may be cited; philanthropic associations, such as the Society for Organizing Charity; and trade organizations, such as the Board of Trade and the Trades League. The combination has already been productive of results. One valley park, two miles in length, and a plaza covering sixteen acres, have been placed upon the city plan by direction of city ordinances. Beginning at the plaza, there is now being constructed a parkway, three-quarters of a mile in length and three hundred feet in width, which will lead to League Island Park and through it to the League Island Navy-Yard. The movement for playgrounds such as New York has lately secured in Seward Park is gradually acquiring headway. The project has been taken up by voluntary organizations, and the two best-equipped outdoor gymnasia that Philadelphia has yet been able to boast were constructed last summer, one in the southeastern slums and the other in a poor district of Germantown. There seems much reason for hope that all the school-yards will be opened next year before and after school hours and every holiday, including Saturdays. Thirty-five, a small percentage, were open the past summer. As pointed out in the joint report referred to, it seems so obvious that all the school-yards should be open that it is hard to imagine how it ever happened that they were closed. "Here are grounds bought by the city to be used by the children, and yet closed at the very hours when the children could use them. After school hours the children are thrown out on the sidewalks, whence they migrate into the street, unless they are content with the gutters for their games. Give the children, at the hours they can use them, these yards that have been bought for their use." One is reminded of the epigram "A boy without a playground is father to the man without a job."

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Other Steps in Advance

The Society for the Prevention of Cruelty to Children has lately opened a new building three or four squares from the City Hall of Philadelphia. Its programme is the permanent improvement of child life, and in the past year more than double the number of children placed during the preceding year were put under its supervision. The Philadelphia Society for Organizing Charity is about to build a new Wayfarers' Lodge, in addition to the one which has existed for two or three years and which has superseded the old police lodging-houses, which were as bad as those destroyed in New York City by Police Commissioner Roosevelt. The Philadelphia Society has just published a careful sociological study of a number of sections of Philadelphia, which is entitled "Six Cities Within the City." It gives a vivid presentation of some unhappy conditions that belie the name "the City of Homes." It is curious to note the bad effect of one city upon another. New York's narrow island has compelled the erection of tenements which even when model are bad enough; but these model tenements were such a tremendous advance over the old form that they have attracted attention throughout the country. One philanthropist has actually constructed one such tenement in Philadelphia, where there is at present no reason why any tall tenement, model or otherwise, should be built. In other words, this philanthropist has applied, with mistaken generosity, a remedy for a disease that

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does not exist, and the remedy may bring on the disease. There has also been an agitation for the construction of playgrounds on the tops of school-houses. That is necessary in New York because of the cost of ground, and their construction has received merited commendation. It is not at all necessary where the finances of a city, as with Philadelphia, are entirely adequate to purchase on all sides of the school-houses much larger playgrounds than can be built on top. Not merely do the children get more play room, not merely are the buildings set off much better, but, and most important, every room in the school building receives better light and air, because light and air have access to the buildings on four sides instead of two. This, again, is an example of a prescription for a disease that New York has, but that Philadelphia has not. It seems probable that the agitation in Philadelphia has been headed off and converted into one for the acquisition of playgrounds surrounding the buildings. In addition to the fifteen public baths which are patronized in the summer by hundreds of thousands, the Public Baths Association of Philadelphia has constructed two very attractive buildings where all the conditions are model and where not only baths but model wash-houses are provided. A small charge is made for the use of either. It has been the aim of the Association to make its work self-supporting. Following the example of the great railroads of the country, the Association has just issued a comparative statement for the month of October, 1904, as opposed to the month of October, 1903. It shows that while the number of baths has increased sixteen per cent., the use of the wash-houses four hundred per cent., and the receipts twenty per cent., the expenses have decreased twelve per cent., with the result that while the deficit for the month of October, 1903, was $275, that for the same month this year was $108.

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The Czar and Reform

The first definite expression from the Czar since the presentation of the petition of the presidents of the zemstvos was a notification on Thursday of last week that he considered the action of the president of the Chernigov zemstvos presumptuous and tactless, and declared that "questions of State administration are of no concern to the zemstvos, whose function and rights are clearly defined by the law." This is, according to cable reports, the substance of the indorsement made by the Czar's own hand on the resolutions telegraphed to him by the president of the Chernigov zemstvos begging him to convoke legally elected members of the zemstvos to present a programme of reform for his consideration. If these words of the Czar are to be taken by themselves, they constitute a formal notification that any agitation for constitutional government or the convocation of anything approaching a National Assembly would be useless. In spite of the hopes which had been entertained in many quarters, based largely on the liberty of discussion accorded to late meetings of the zemstvos, this declaration of the Czar's attitude does not seem to have surprised the Russian people. The impression prevails that, although he is disposed to a more liberal régime, and is anxious to give Russia the best form of government, he is absolutely committed by tradition, by the influences about him, and by his own convictions, to the principle of autocracy, and that whatever reforms are to be brought about must come as the result of Imperial initiative and action. There is much to sustain this interpretation of the Czar's attitude; and if it be true, the situation is by no means hopeless. The needed change in Russia becomes under such conditions a question of method. What the Czar will not allow to be introduced into the political constitution of the Empire as the result of popular action he may be willing to introduce as the result of his own action. In other words, he may be anxious, and it may be within his power, to change an arbitrary despotism to a benevolent one. The reactionaries, of course, interpret his action as a triumph, but it is too soon to form an opinion. He may disappoint the reactionaries in the end as greatly as he has at the moment disappointed the progressive element.

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Japan and China

A hundred years hence it may seem clear that the most significant event in the East at the present time is not the war between Japan and Russia, but the penetration of China by Japanese influence and the reorganization of that empire under Japanese leadership. When the Powers prevented Japan from taking the fruits of her victory from China in order that they might comfortably divide that vast territory among themselves, they did not foresee that they were creating conditions which would make possible an awakening of the sleeping forces in China which in the long run may bring down upon them that retribution which is certain to overtake the utterly selfish, whether individual or nation. The understanding between the two countries seems to be complete. It is believed that very large numbers of Chinese are in Japanese employ, doing the servile work about the camps, and thus releasing a great number of Japanese for active military duty. Japanese in Chinese dress have been found again and again within the Russian lines, and it may be suspected that a host of Chinese in Japanese dress are to be found within Japanese lines. Japanese officers are training and drilling Chinese troops; and the New York "Sun" reports that sixty-two young Chinamen were among the cadets recently graduated from the military school at Tokyo who are now qualified to receive commissions in the new Chinese army. During the last four years, according to the same authority, several hundred young Chinese belonging to good families have studied the arts of peace and of war in Japan, until the Government of that country has felt compelled to impose certain restrictions in order to prevent its own youth from being crowded out of the schools. The Chinese military students, when they have completed their course in Japan, will return and form the nucleus of a body of trained officers who will carry out the plan of army organization worked out some time ago by Sir Robert Hart. The graduation of these young Japanese officers from Japanese schools is in itself an event of the first magnitude. It means that the day of a division of Chinese territory is past, that sections of that country now held by foreign governments may some day be reclaimed, that the Far East is no longer to be the happy hunting-ground of the Western nations, and that, under the leadership of Japan, it is to take a new place in the life of the world and compel a respect and attention that have been hitherto denied it.

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The Chinese in America

Two hundred American merchants, physicians, clergymen, and others resident in China have petitioned Secretary Hay regarding the admission into America of Chinese students and men of wealth and influence. Our citizens in China declare with entire justice their confidence in the gratitude of China, as a nation, to us for the friendly interest which we have always shown in Chinese affairs. They add that in any hour of distress or national calamity it is now a natural thing for China to look to us for aid and sympathy. But are we doing anything to foster this good feeling? Instead, we have humiliated the Chinese by the treatment accorded to bona-fide students and travelers who wish to visit our country. According to the present interpretation of the Exclusion Act, these desirable classes of Chinese are being forced more and more to turn their faces toward countries where they are cordially welcomed and do not meet with almost insurmountable obstacles. These two hundred American citizens living in China, therefore, aptly ask: "Are we to let other nations have the privilege of molding the young life of China? Are we to let our Nation say, in actions stronger than words, 'We do not desire your students in our institutions of learning, or your men of wealth and influence to travel in our country'?" Hence, our citizens in China (who represent a remarkably distinguished body of men standing for American ideals) have reasonably petitioned that the present obstacles to visits to America of students and men of wealth and influence in China be removed, and be replaced by such a welcome to our shores as shall stimulate

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the desire of the Chinese to avail themselves of the superior advantages offered by our institutions, and of the enlightening influence consequent upon a visit to our home land. Our schools and colleges are open to Japanese, Filipinos, Cubans, and Porto Ricans, but are practically closed to the Chinese. Our country is the paradise of emigrants from all quarters save China, but Chinese of standing are excluded. These facts exist in the face of the certainty that our country would benefit more than would any other from a freer admittance of the intelligent class of Chinese.

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Music and Public Education

Musical education is a department of public instruction which needs impetus and proper direction everywhere. Hence it is a satisfaction to chronicle the fact that in New York City the University Extension center, guided in this department by the associate alumnæ of the Normal College, has instituted a course of lectures on the development of instrumental music. These lectures are given on Friday afternoons at the Normal College, Sixty-eighth Street and Park Avenue; they are to be thirty in number, and the lecturer is Mr. Daniel Gregory Mason. The subject-matter to be discussed is divided into two periods, the classic and the romantic. In the first Mr. Mason elucidates general principles of expression and form; he then considers Haydn, Mozart, and Beethoven. The second period comprises an initial review as in the preceding period, followed by separate considerations of Schubert, Mendelssohn, Schumann, and Brahms. Thus to the listener there should come at least some apprehension if not comprehension of the masters and the masterpieces of instrumental music from the eighteenth century to our own day. The principles of expression and form as they actually operate in the works of the great masters are strikingly brought out by the lecturer in his instrumental illustrations; he thoroughly appreciates the fact that familiarity with music itself is the very first requisite of any proper knowledge on the part of his hearer. His illustrations, therefore, are copious, but they are also apposite; during the rendition of the music which forms the illustrations he frequently stops the music for the sake of making his points quite clear. While exact and precise, his language is restfully untechnical. Hence the listener realizes how a description of the personality of the masters of music helps to the fuller comprehension of their works; secondly, he also grasps as not hitherto the general, elemental, underlying, scientific principles of music; finally, he discerns the contrasts and the similarities which exist between music and poetry, painting, sculpture, and architecture. The plan of these lectures is one which might be adopted with profit in every university extension center and in every city such as Boston, Worcester, Chicago, Cincinnati, Pittsburg, where music has been specially cultivated.

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The American Bible League

If the president and chief financial supporter of the American Bible League is competent to state its platform, it may be described as ardent opposition to the "so-called destructive scientific method, that enthrones poor human reason and an evolutionary philosophy in the place of divine authority." Just what constitutes this "destructive scientific method" was not made very clear by the recent meeting of the League in Boston. The speakers at that meeting uttered varying and even contradictory views as to what constitutes soundness of method in Biblical study. One speaker, for instance, Dr. David J. Burrell, pointed out the danger as well as the impertinence, in his opinion, of asserting that the Bible contained any kind of error. "We humbly challenge the right of any one," he said, "to draw a line in Scripture between the things which are important enough to be true and those which are trivial enough to be false or true as the case may be." On the other hand, another speaker, Professor C. M. Mead, remarked: "The authority of the Bible does not depend on proving its infallibility. Trying to prove its absolute inerrancy is nearly as harmful

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as trying to prove its general fallibility." Or, for another instance, one speaker, Professor L. T. Townsend, questioned whether "any theory in the history of science has been any more completely and tragically used up by provoking unreasonable facts than the theory of evolution, theistic as well as atheistic;" while another speaker, Professor George F. Wright, nevertheless maintained, "I am an evolutionist, but I am not a fool. I can believe in the evolution of the solar system and of the species of plants and animals, and still believe in the freedom of the human will and the profound modifications which that makes in the doctrine of evolution as applied to the human race." The Higher Critics have often been criticised for the diversity of their conclusions; now it seems that the critics of the Higher Critics can exhibit a smiliar diversity. This only goes to show that discussion of even important factors in religious belief cannot, at least by Protestants, be reduced to uniformity by any appeal to authority; and that in the United States the right of private interpretation is still likely to be exercised. So long as this is so, the more informed that private interpretation is, the better. Dr. Curry's dictum, "Ignorance is a cure for nothing," is as true in matters of religion as of anything else. Froude has pointed out how the monks in the time of Erasmus, by singling out advocates of the new learning as heretics, made orthodoxy synonymous with ignorance. It is well to scrutinize the conclusions of modern scholars, but to reject scholarly study will be as futile in the twentieth century as in the sixteenth, and, if done in the name of orthodoxy, will as surely bring that name into disrepute.

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New York State Conference of Religion

The fifth annual meeting of the New York State Conference of Religion was held at Syracuse early this month by invitation of church pastors and members of the University Faculty, representing in all ten religious denominations. These annual meetings are held in the university towns, last year in Ithaca, next year in Rochester, from which place an invitation as representative as that of Syracuse has already come. The Conference, at present the most inclusive religious organization in the State, proposes to promote the junction of all religious forces to make common cause against the moral anarchy and the moral apathy that a variety of witnesses attest. This purpose was exemplified in the proceedings of the recent meeting. Professor Shaw, of New York University, gave a brilliant address on "The Spirit of Modern Religious Thought." Professor Fagnani, of Union Seminary, spoke of "The Cause of Jesus as a Unifying Principle." Dr. Moxom, of Springfield, Massachusetts, affirmed "The Insufficiency of Religious Toleration." "Religion as a Vocation and as an Avocation" was presented by Rabbi Meyer, of Albany. Mr. Percival Chubb, associate leader of the New York Society for Ethical Culture, took for his subject "Moral Barbarism;" and Mr. Homer W. Folks, Secretary of the State Charities Aid Association, emphasized "The Education of the Social Conscience." "Moral Crisis and Revival" was discussed by Dr. Whiton, of The Outlook; and "Religious Patriotism" by the Rev. Leighton Williams, of Amity Baptist Church, New York. Most of these addresses were followed by a spirited discussion, and will appear in connection therewith in the serial publications of the Conference, to be obtained by addressing the Secretary, the Rev. Owen R. Lovejoy, of Mount Vernon, New York. During the past year the Conference has held four local meetings in Greater New York, both in church and synagogue, and welcomes invitations to hold such meetings elsewhere also. The union prayer-meetings in which Roman Catholic, Jew, and Protestant drew together at the recent Peace Congress showed how a great cause draws together men of discrepant religious forms in a common religious interest. No greater cause can appeal to religious men with that unifying effect than the present need of a moral revival throughout American society, and such conferences as that at Syracuse point to the right way.

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Colorado College The Outlook has had occasion at various times to comment on the need of Colorado College and the admirable work which it has done. Its beautiful campus, within full view of the great range of which Pike's Peak is the crown, gives it geographically a strategic point in one of the most important sections of the West, and it has been quick to seize its opportunity and make the most of it. When Dr. Slocum accepted the presidency the College was a struggling academy heavily in debt; it now represents an investment in lands, buildings, and endowments of nearly one million and a half dollars; but, like many other colleges, its necessary expenditures are very much larger than its income, and it is compelled every year to face the alternative of a reduction in the scope and quality of its work or the heavy task of making up yearly a large deficit. It receives only a little over twenty thousand dollars annually from endowment funds and seventeen thousand dollars for tuition, while its expenditures, over the cost of the engineering school, amount to fifty-five thousand dollars. The College is in sore need, therefore, of a material enlargement of its endowment, and the Board of Trustees, under the leadership of President Slocum, have made an appeal for the sum of five hundred thousand dollars in order to place the College in a sound position financially and to relieve its President of a work which is not only extremely exacting, but which absorbs a great deal of time and strength needed by the institution in other directions. Colorado is one of the colleges of the rank of Bowdoin, Williams, and Amherst, and in a very short time it has developed a great deal of the cultural quality which has always given the education of these institutions a certain distinction. It has a right to appeal to the country on the ground of what it has accomplished with very limited means, of the high standard of its work, of the large cultural element in its teaching, of its position in a community unique in a certain sense in the New World by reason of its cosmopolitan character, and of the fact that its situation, at an elevation equal to that of Mount Washington, makes it a part of the general educational system of the country, for it is constantly receiving from Eastern and Southern colleges men who need the tonic of its pure air and who are able, because it exists, to complete an education which would otherwise be interrupted or arrested.

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Tree Destruction The necessity of enforcing proper tree regulations was recently illustrated by a glaring instance of tree-butchery. Two pictures were published and widely distributed by tree protection associations. The first picture showed the devastation of a beautiful avenue, near Bayside, Long Island, wrought by an electric light and power company for the accommodation of its poles and wires. To indicate the gravity of the case by comparison, another picture was presented, showing Bowne Avenue, Flushing, Long Island, where the splendid trees had been threatened but rescued. The circulation of these pictures was effectual in awakening much public sentiment on the question. With the gratifying modern trend towards greater considerations of the rights of the individual as against the thoughtless and sometimes soulless corporations, and with the remarkable increase of appreciation of public beauty, it would seem that our highway trees should be safeguarded by something more than sentimental consideration. A telephone line can be erected in any place in a month, a house can be built in a few months, but generations are required to replace a great tree which may be mutilated or cut down in an hour. As organized effort is needed to counteract the domination of the corporations over town and city officials, we note with pleasure that committees from thirty-five civic societies have united themselves into a Union Committee on Tree Protection. The example of Boston shows what can be done elsewhere. In the park system of that city the only poles to be seen are the ornamental structures on which lights are displayed, the wires for electric service traveling miles underground. Burial of the wires is the one remedy for the existing evil;

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it is a remedy at once æsthetic and efficient. The Outlook favors legislation which will make it impossible, first, for the individual to trim, mutilate, or destroy the trees on the highways surrounding his property so as to interfere with what is truly public beauty; and, secondly, legislation which will make it impossible for any corporation ruthlessly to cut and slash at its will, either for so-called "improvements" or for the economical considerations involved in the erection of electric poles for any use.

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Protection of the Investor

Whatever may be thought of the dangers of Government interference with finance and industry—and there are such dangers—it is very clear from many signs of the times that there is a widespread, thoughtful, and irresistible movement in this country towards the regulation by Federal statute of the relations of capital to the workingman, the consumer, and the investor. This movement began first in the feeling of the people that great public monopolies, like railroads, telegraphs, telephones, municipal water systems, and gas and electric lighting companies, should in some degree submit to Government control, as they had in a very large degree been created by the Government. It was not many years ago when those legislators, economists, and newspapers which advocated a general principle of Government regulation of corporate industry were sincerely believed to be, and vehemently denounced as, fanatical agitators and enemies of private property. That feeling has largely passed away. While it is true that there are and always will be meddlesome and unpractical fanatics and enemies of private property, it is now recognized by the most intelligent men in the ranks of industry, economics, and capital that the steady movement of the people of this country in the direction of what may be called the centralization of industry is only a logical manifestation of one of the great economic trends of civilization. The Outlook has for many years recognized the steady growth of this movement, and has from time to time called attention to it when it was indicated by current social, political, and industrial events. The interposition of the Federal Government by the hand of the President in the coal strike; the decision of the Supreme Court in the Northern Securities case that the Government has the right to determine how great railway systems shall be organized; the completion and successful operation of the New York Subway under the detailed direction and regulation of the government of the city of New York; the establishment, with Cabinet functions, of the Department of Commerce and Labor; the founding of such a body as the National Civic Federation; the radical change of attitude on the part of Boards of Aldermen towards street railway franchises and municipal lighting contracts; the increasing exercise of the taxing powers of the State in relation to corporations; the public unrest and dissatisfaction with the variations and discrepancies in the laws of the States regarding corporation charters; the steadily growing respect for the functions of the Inter-State Commerce Commission in its work of regulating the railway rates, and the apparently widespread desire not only on the part of the people but of railway men for an extension of its powers; and the rather surprising reasonableness with which the report of Mr. Garfield, National Commissioner of Corporations, has been received by the business world—all these things are really extraordinary in their cumulative significance.

Our purpose in thus trying to present a brief summary of the development of the idea of Government regulation of finance and industry is to point out that, great as it is, it alone can never make industry stable or assure the integrity and soundness of great financial enterprises. As in war that which counts is really the man behind the gun, so in social and political reform the effective thing is the man behind the law. Our laws may be never so good, yet they will not and cannot prevent the social and financial disasters which always

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follow any action springing from cupidity, greed, and selfishness. While, on the one hand, The Outlook believes that the law should reasonably and justly regulate corporate enterprise in such a way that the honest investor may be protected, on the other hand it believes that many of the financial crimes of speculation and promotion of the kind which Mr. Thomas W. Lawson calls "Frenzied Finance" are due quite as much to the participation of the investor as to the origination of the promoter. If the thrifty people of this country who have savings to invest would be contented with a moderate rate of interest, there are plenty of opportunities for getting such a return upon their money with pretty nearly absolute safety. We refer not merely to those financial securities which already owe their high character and stability to definite Government control, such as deposit certificates of savings banks, stocks of National banks, school and other bonds of States and municipalities, but also to railway and banking securities of recognized standing. The Outlook does not propose nor is it qualified to give specific advice about specific investments. But there are one or two general principles which it believes ought to guide the action of the ordinary investor who is not a financial expert.

First, do not invest in enterprises which promise a quick and large return upon your money, unless you can afford to lose the investment, and therefore are willing to take that risk.

Second, when in doubt about the wisdom of an investment, consult an expert of established reputation.

During the period of great industrial and financial prosperity that this country has been enjoying for the last half-dozen years, hundreds of financial schemes have been floated by alluring advertisements. Many of these schemes have proved disastrous to the investors who were attracted to them by such advertising. It has been the practice of The Outlook in the past, and it will continue to be its practice in the future, to scrutinize and investigate carefully all such advertisements; in pursuance of this practice it has during the past few years declined financial advertisements amounting in value to a good many thousands of dollars. But it is the experience, not only of The Outlook, but of many other periodicals in the country, that such specific examination of financial advertisements does not always prevent the presentation of undesirable financial schemes to the reading public. In view, therefore, of the principles which The Outlook has here stated for the guidance of its readers, it announces that hereafter it will accept no order for the advertising of any investment securities for which it is unable to obtain a satisfactory and regular market quotation at some recognized stock exchange or board of trade or from banks or brokers of unquestioned reputation. In this way The Outlook hopes to contribute its own individual part to the great National movement for the protection of the investor.

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Canadian Reciprocity

Two questions confront the protectionist people on both sides of the Canadian border: (1) Is reciprocity wise? (2) If so, how far shall it extend?

The view of American protectionists who are not ultra-protectionists was recently stated by Mr. Eugene Foss, a manufacturer, at the Canadian Club dinner in Boston. Mr. Foss declared his belief in the principle of protection, and, by the same token, he had no criticism to offer of the desire of the Canadian people to protect themselves. He truly pointed out, however, that protection carried to the point of exclusion is not protection; it is imposition. The question in this country is, Shall the blindness of the "stand pat" contingent be permitted to continue the "stand pat" policy upon a friendly customer? Mr. Foss says:

> Fortunately for a partial solution of the vexed question of trade relations, our own necessities bid fair to force our Government to look the question squarely in the face. (1) In several commodities our demand has already outrun our supply, and we are buying heavily regardless of tariff taxes. (2) In others, the exchanges between the two

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countries are so general, for geographical and other reasons, that a lively trade in competing products has developed both ways—in practically all these products the tariff serves no useful purpose, but adds a burden of expense without profit to either party to the transaction. (3) In still other cases where the demand is great, the United States tariff is still so high that no purchases are attempted.

These three classes furnish the basis upon which a scheme of tariff revision or reciprocity must rest. In our opinion, the duties on the raw materials which we import from Canada should be radically reduced, if not abolished. In return we should ask a freer field for our manufactures.

If the pressure for reciprocity on this side of the border comes from manufacturing interests, most of the pressure for reciprocity in Canada comes from the agricultural interests. When the McKinley tariff was imposed, ruin stared many Canadian farmers in the face. They saved themselves, first, by changing some of their farming methods, and then by obtaining a preference in the British market and by raising produce for it instead of for the American market from which they had been excluded. The Canadian farmers have done wonderfully well, and continue to find steady demand for their products in Great Britain. This success, however, does not blind them to the signal advantage which they would derive, first, from a greater market at their own door, and, secondly, from the opportunity of obtaining our farming implements and other manufactures at less price. The Canadian Northwest must always be more or less dependent on the United States market for the full development of its natural resources. The great influx of American settlers there during the last few years also makes for freer trade, because those settlers have been accustomed to buy from American manufacturers and from American firms. They have a natural desire to continue in so doing even though they are now Canadians. A strong sentiment towards reciprocity also obtains among the Canadian lumbermen, miners, and merchants. It is resisted only by the manufacturers, comparatively few in number but with powerful influence, who naturally do not want to see the products of Canadian fields, forests, and mines exchanged for our manufactures, unhampered by a tariff.

Those on both sides of the line who believe in reciprocity disclaim the right to ask anything either of Canada or of the United States that is not for the distinct and general interest of both. They believe, and The Outlook with them, that a fairly unrestricted trade would show a vastly greater total than the actual amount of exports or imports. While freer trade between the two countries would benefit both, the only natural and logical position of these contiguous countries is commercial union. The ultimate ideal should be to make trade between the United States and Canada as free and unrestricted as it is among the several States of our own country. It should not obstruct the free enjoyment of natural advantages. The boundary between Canada and the United States, except that formed by the Great Lakes, is purely artificial, and the Great Lakes themselves seem designed to promote commerce rather than to be an obstacle to it. The intention of nature seems so clear that we may say, "What God has joined together let no man put asunder."

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The Philippine Problem

Mr. Ireland, in his interesting and valuable article on "American Administration in the Philippine Islands," contributed to this issue of The Outlook, thus defines his point of view: "That he [the Filipino] can remain in his present geographical environment, free from the constant oversight of a non-tropical race, and yet become, even in the course of ages, a creature of schools, ballot-boxes, and free political institutions, is beyond any flight of imagination which is checked by the smallest knowledge of tropical life." That is not the American point of view. The American believes that every race of man in every land and in every climate can become in time "a creature of schools, ballot-boxes, and free political institutions." That is more than a political opinion bred in the school of experience; it is more than a

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political conviction born with the birth of the Nation; it is a spiritual faith. It is the secret of the American spirit of humanity, of its open door to the foreigner, of its war for the emancipation of the slave, of the enthusiasm which has made it the progressive and prosperous Nation that it is. If it ever loses faith in man, it will cease to be American. For the loss of that faith would be more than any conceivable change in its laws or its Constitution. It would be a change in the spiritual fiber of the people themselves.

That the American administration in the Philippines has been accompanied by serious mistakes no one would be quicker to admit than some of those who have been conducting that administration. That the system of taxation needs radical change is recognized by the Philippine Commission and by them urged upon Congress. That the islanders need good roads and generous expenditures for that purpose is recognized by the recent action of the United States Senate. That the school system should make more adequate provision for industrial education is very probable. That the expenditures may be reduced is possible; though it must not be forgotten that it costs more to make a people self-governing than it does to govern them.

But no arguments can change the conviction of the American people that expenditures for an education which makes men add more to the wealth of a community than expenditures which make roads, irrigating systems, forest conservancy, and good market-places. No arguments can shake their faith that it is possible to make of the Filipino people a people of schools, ballot-boxes, and free political institutions. If this is an ideal of the imagination, it is one to the realization of which the American people have committed themselves, and from their self-appointed task The Outlook does not believe any arguments derived from the experience of the past will induce them to draw back.

Ever since American sovereignty has been established in the islands it has been used with one end kept constantly in view, namely, the development of a self-governing community out of a people who have neither by inheritance nor training a present aptitude for self-government. This is the reason why America pledged her national credit in order to purchase the lands from the friars and overthrow that ecclesiastical and economic servitude which was fatal to self-government; why she devoted the energies of her army officers, even before the insurrection was yet over, to establish a system of public education which experience has shown to be essential to self-government; why she is reluctant to allow American capitalists to become large landowners, because she wishes to reserve the public lands for the Filipinos; why she is reluctant to admit the Chinese, because she fears the disastrous effect of their competition on the less efficient native laboring population; why she has organized a confessedly complicated and expensive system of government, because only by allowing the Filipinos to manage, and if need be mismanage, their town affairs, and to have some voice in their provincial and general government, though this involves temporarily both poorer and more expensive administration, can the Filipinos be taught to govern themselves.

No doubt England has governed subject peoples admirably, and the Crown Colony is a simpler and cheaper form of government than the one we have adopted in the Philippines. No doubt, too, under such an autocratic form of government the islands would be developed more rapidly. But America is attempting to develop, not the islands, but the islanders; not to govern them, but to train them to govern themselves, satisfied if while the training is going on the provisional government can furnish a reasonable protection to person, property, and industry. We greatly mistake the temper of the American people if they are turned aside from this task by either the difficulty or the expense until the experiment has been fully tried. To affirm, as Mr. Ireland appears to do, that no tropical people can by training be fitted for self-government is scarcely less doctrinaire than to affirm, as the Boston anti-imperialists seem to do, that every tropical people is fit for self-govern-

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ment without training. The American people may fail in the magnificent task which they have undertaken, but if they succeed they will not only have added a new luster to the name of America, but they will have done so by writing a new chapter in the history of human development.

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The Silences of Love

There is no more impressive sentence in literature than that which falls from the lips of Hamlet at the tragic end of his doubts and questionings: "The rest is silence." The drama rises act by act to its climax, and culminates in one of those terrible devastations which mark the flood-tide of evil; then, after the tumult, there falls a stillness more appalling than the rush of deepening sound, and the curtain drops swiftly on the visible stage to rise on that vaster stage where the tragedies which have ravaged the peace of society are resolved in a final act of reconciliation, and the light breaks after the tempest on a world rebuilt in purity. In that sublime moment when a soul comes into the world, its first utterance is a cry which seems to break from out of the silence of eternity, and to those who have not lost the sense of the mystery and wonder of things comes like a sound from beyond the boundaries of time and sense. Out of silence life leaps with a sudden cry of pain; into silence life passes when the little hour of clamoring voices has reached its end. The tumult of a few brief years; the vain endeavor to speak of the things that are most real; the unappeased passion to give love a tongue as eloquent as its thoughts; and—"the rest is silence."

Language came late in the history of men; long before there were words there were passions, affections, deeds. In that earliest time before thought had become orderly or conscious a vast accumulation of impressions, knowledge, experience, was forming in the undeveloped soul of the race. Hunger was at the door, love was under the roof, sorrow sat by the fire, work and danger waited in the forest and field, and death kept its sleepless vigil at the end of every path before men spoke to one another of their common destiny. Before language shaped itself on the lips the terrible facts of life had pierced the heart of the race and made it aware of the terror and greatness of its fate. And when speech began to loosen the tongue and make orderly thought and clear memory possible, the wonder of the world without was matched by the wonder of the world within; in the heart of man were depths which no plummet of speech could sound, and in his soul intimations and divinations and visions as far beyond the reach of words as the breadth and sweep of the splendor which wraps half the world in fire at sunset are beyond the reach of the painter. Words, like music, painting, sculpture, and architecture, are imperfect attempts to express that which cannot be expressed—the soul of man. All the arts have spoken words so deep and beautiful that they thrill us with the sense of the infinite and move us with the consciousness of the greatness of our fates; but at their best, in sound or stone or melody or color, they suggest rather than express the burden of the meaning of life; they open the soul to a majesty of visible and invisible things which they are powerless fully to record or reveal.

In all those crises of life which bring us face to face with our mortality the wise are silent; for in those awful moments the impotence of speech is tragically apparent. A pressure of the hand conveying the warmth of love in the sudden chill and the appalling silence is our recognition that we have traveled beyond the realm of speech and have come within the empire of silence. Later, when we have returned to our places and the old duties become blessed ministers of mediation, we speak again. For us, as for our remotest ancestors, life is still so much vaster than language that when its depths are uncovered we stand silent in a presence in which silence is the highest form of prayer.

There is a silence of vacuity and emptiness; there is also a silence born of the consciousness that the breaking up of the foundations of a life that is dearer than ours cannot be arrested for the

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time of the drawing of a breath by any sacrifice of ours.

Language follows experience and waits on it; and when the moments come fraught with the terror and majesty of our fate, language stays without, impotent not only to help but even to enter the sacred place where the spirit stands face to face with the Infinite.

Into the vast accumulation of the joys and sorrows, the births and deaths, of all the past laid up in the heart of the race, the poets are always sinking their wells; and out of those sunless depths fountains are always gushing for the cooling of the fever and the slaking of the thirst of the race; and each generation stands for judgment by what it adds and what it takes from this fathomless reservoir of life. The great ages pour a flood-tide of vitality into this central fountain and as lavishly drink of it; the inferior ages live so far from it that they neither increase nor waste it; they impoverish themselves.

In all the arts which make the one language of the soul, love has spoken passionately, eloquently, with noble breadth of vision and a touch on the keys almost as varied in emphasis as the degrees of sacrifice and surrender of which devotion is capable; but at the end of all the sweep of speech in image, figure, hyperbole, there comes a sudden consciousness of futility. Lovers without number have spoken, but love remains dumb; "the rest is silence." There have been marvelous visions, divine glimpses, thrilling divinations by the way; but the perfect revelation, the last winged rise of speech to match the greatness of the theme, is not within the empire of any earthly singer. If the various activities of the soul have never yet found complete record, how shall its master passion be compassed with any form of words? As well hope to define God as to define love, which is the holiest of the names he wears.

Not only is this inadequacy of speech apparent in all the great crises of passion, but it is the cross and thorn of the daily life of all that love. The heart aches with the need of expression, but though it speak with tongues of fire the pain remains; it cannot be eased by expression.

For love is the infinite in man, and strives vainly in all the ways and works of the years to break through the bounds of mortality; strive as it may in word and deed and caress and service and sacrifice, it never fully discloses itself; burn as it has burned in the far shining of the ultimate grace and splendor of genius, it never yet has sent its unclouded light, its fullness of warmth, into any heart. No song could cool the burning heart of Sappho; no magical ordering of words, cadence melting into cadence in flowing sound, could convey what Shakespeare thought when he fashioned the sonnets; no skill nor fire nor subtlety of experience could reveal what lay in Mrs. Browning's soul when she wrote those lines from his "little Portuguese" which Browning valued more than fame. "Think as a mortal" was a wise maxim of the Greeks, who understood so well not only the resources but the limitations of the arts of expression. We mortals, with this wealth of immortality in our hearts, are always trying to win and spend it by the way; but, bestow it as prodigally as we may, pouring it out day by day in word and deed, we cannot spend it, and at the end it remains what it was at the beginning—an immortal possession for which there is no room in the brief time we call life and the little place we call the world.

We speak to-day, and to-morrow it is as if we had not spoken and we must begin once more at the beginning; after the little outpouring of yesterday the fountain has filled again. Thus, forever, the lover is haunted by the feeling that he has not spoken and that everything remains to be said; for no words of mortal making are deep enough to hold the thoughts and passions that partake of immortality.

If the silences of love were not deeper and richer in meaning than its speech, it would utterly fail of adequate expression; no sentence would ever form on its lips that would compass the full wealth of its thought. But those who share the vision of the divine in human relationship hold in common a vast empire of hope and faith, of knowledge and experience, which is jointly possessed in

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every part so completely that no word needs to be said about it; and the hush that falls on those who climb when, at the summit, the view opens to the horizon, often descends on those who see life from the same point, and each knows what lies in the vision of the other. Perhaps the highest office of speech between the fortunate who have found one another is to expand this empire of silence within which all the highest, finest, most spiritual hopes and experiences are safeguarded against the ravages of time and fate. All speech that is worth while passes something into the keeping of that silence in which the soul hides itself inviolate: the greater and deeper the love, the vaster the world that is held in common and the more pregnant and eloquent the silence between two souls who have elected to make the journey together. "Therefore it is," writes Maeterlinck, "that such of us as have loved deeply have learnt many secrets that are unknown to others: for thousands and thousands of things quiver in silence on the lips of true friendship and love that are not to be found in the silence of other lips, to which friendship and love are unknown."

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The Spectator

The Spectator recently encountered an innovation in "atmospheres," as when we speak of the "atmosphere" of a charming home, or of a working church, or sometimes, but rarely, of an attractive club. Indeed, the Spectator has often wondered why it is that so few clubs have about them a distinctive air, and that to find a club thus distinguished is to be counted a discovery. Is monotony the mark of man in his appointed place of gregariousness?

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The innovation in question concerned, not a club, but an institution which some of the largest modern clubs often suggest, more's the pity—namely, a hotel. Doubtless many travelers have found hotels with atmospheres distinctly their own—usually inns set apart in some quiet corner off the beaten tourist track abroad, with a certain quaintness to fit the charm of unusual surroundings and traditional uniqueness. The Spectator recalls his own delight, years ago, in the discovery of such a quaint hostelry in the heart of London—one long since demolished to make way for a big insurance building: Wood's Hotel, Furnival's Inn, where Dickens wrote a part of "Pickwick Papers," a place whose primitive appointments and customs were a literal survival from the pages of "Boz." Wood's Hotel should have been characterized, as the Spectator is afraid it was not, by a distinctly religious atmosphere. For the lease included in the rent charge a certain stipend for the payment of a chaplain who twice a day "read prayers" for the benefit of the servants and of any guests who cared to avail themselves of the privilege. On the only occasion when the Spectator attended the service there were but two other guests present, both women.

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The "hotel with an atmosphere," of which the Spectator started to speak, is of the directly contrasted type, an American "resort" hotel of easy access to New York, patronized principally by people of means and to a considerable extent by the ultra-fashionable set. As he seated himself, or rather was seated, one evening for dinner at a corner table which chanced to overlook the big dining-room that accommodated some four hundred other diners, and "surveyed" the animated scene, it struck the Spectator at once that only the rarely occasional diner had ordered any wine, even light claret. The champagne "tub," which would have been so much in evidence among practically the same people dining in a New York hotel, was conspicuous for its absence. On leaving, rather earlier than the others, he verified his impression as he threaded his way to the door, counting but seven or eight tables where anything alcoholic had been served. The Spectator found this true of dinner on the next evening and on a number of different evenings during two seasons when he happened to be a guest there over night. It was only

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on a stay of a week that he discovered that the hotel did have a bar-room. He stumbled on it one day in a remote part of the cellar, in leaving the barber's shop by another door. There were then in the bar-room two chairs and one table, but no patron and no barkeeper.

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The Spectator discussed the matter with a friend who had long had a cottage near the hotel. It was simply, the friend explained, the case of a manager who, though not a "temperance crank," did not care to increase his profits by the sale of stimulants. He supplied them to those of his guests who insisted on having them, but in a quiet way did what he could to create "an anti-alcoholic atmosphere," by suppressing everything that suggests alcohol. Wine-cards were to be had, but only by making something of a fuss to get one. No attractive place was provided for men who wished to meet before dinner to drink "cocktails," or before bed to drink "highballs." In short, there was no "contagion of suggestion," as the psychologists call it. It seemed the natural thing to do, not to drink anything except water, and most of the guests fell in with what seemed the natural thing, without giving the matter much thought. An acquaintance of the Spectator, to instance a personal example, stayed at the hotel a week without once ordering wine, although at his own home he is always accustomed to have wine served at dinner.

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This unobtrusive way of "promoting temperance" in hotel life interested the Spectator, it seems so ineffective compared with the direct method of absolutely refusing to serve wine or other stimulants. To enjoy the patronage of many people who are accustomed to use alcohol more or less, and yet without apparent purpose to lead them to forego its use "unbeknownst" to themselves, as Lincoln was wont to say, is quite a triumph of subtle hotel management. On another side the incident illustrated the readiness with which people accustomed to artificial ways of living may accept the natural way and enjoy it. Some such people the Spectator has found to be actually stupid in their failure to recognize the reason of their satisfaction. The Spectator has in mind a certain acquaintance whom he is apt to run across in a New York club, invariably, he believes, be the hour afternoon or evening, in the act of "drinking something." This man spent a large part of one summer at a hotel whose attractions are good, wholesome food, fine mountain air, early hours, the out-of-doors life, and nothing to drink but spring water, unless a guest smuggled "bottles" into his room in his trunk. In descanting upon what the summer had done for his health, the man confided to the Spectator, as if he were disclosing a great secret, that the benefit was due to the superior quality of water purveyed by the hotel, adding that if he could only have "that water" to drink all the year round, he was sure he would "never have to take another pill" for his torpid liver.

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If the Spectator has seemed to attach too much significance to an incident of this sort, as if it were an unheard-of thing for a successful hotel not to cater to the grosser appetites, it is because he welcomes this and many like incidents as signs of a healthy reaction from that tendency to excess in lavishness of living so aptly characterized as "wallowing in wealth." For example, he noted the other day in a London paper the statement that "there is a growing inclination among the patrons of West End restaurants to spend not only less money but less time on dining"—this "not from any motive of economy, but in revolt from the ostentation of the 'smart set.'" The "popular demand" to-day is for "a simple, wholesome English dinner." The Spectator contrasted this departure with a serious discussion by correspondents—one that a year ago ran as a serial, after the English fashion, through some numbers of the English "Spectator"—of the question whether a hostess properly entertained a house-party if she failed to provide cologne for the morning "tubs" of the men among her guests.

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As the discussion was apropos of the kind of personal supplies which certain British officers insisted upon having transported to the front during the South African War, there seemed to be ample justification for seriousness.

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The Spectator has a friend, a resident of Japan, now in this country, who believes that one result of the increased interest in Japan owing to the war will be a new appreciation of that side of its life which finds satisfaction in simple pleasures, and especially in natural beauty. The Spectator suggested the doubt whether the artistic temperament, the evolution of one nation's peculiar civilization, could be transplanted to or adopted by another country of so different, not to say Philistine, a civilization. The friend contented himself with the reply that in quickness of apprehending the real value of things Japanese and Americans are essentially alike; and that if a right beginning were made with the children, the growth of an artistic temperament would quickly respond. He then went on to tell of a little experience illustrating how much a beautiful scene means to all Japanese. He was standing with his wife on the platform of a country railway station, waiting for the train to Tokyo, and looking at a beautiful moonrise, when a long freight train pulled in, and stopped exactly where it cut off the view. He approached the engineer and said: "My dear sir, I know you have inadvertently stopped your train where it prevents this lady and myself from seeing that beautiful moon. Can I ask you, as a great favor, to move that train a little farther along?" "My dear sir," replied the engineer, "I regret exceedingly having been so unobserving, and it will give me great pleasure to do as you request." And he at once moved the entire train beyond the end of the platform. "Imagine," the Spectator's friend concluded, "the sort of reply I should have, should I venture to make a like request of an engineer here in America!" But the Spectator refused to imagine it. The language of the probable reply would be quite too dreadful.

God in His World

By Lyman Abbott

The recent sermon preached at Harvard University, December 18, by Lyman Abbott, was preached extemporaneously and no verbatim report was taken of it. But it followed closely along the lines of an address on the same theme delivered before the National Council of Congregational Churches on October 19. That address was taken down in shorthand, and so much of it as deals with the Personality of God and the Divinity of Jesus Christ is here published from the stenographer's report. This presentation in constructive form of Dr. Abbott's expression of faith in the Perpetual Presence of God will, The Outlook believes, answer the queries, expressed and unexpressed, and clear up the perplexities that have been caused by imperfect and misleading reports of the sermon.—The Editors.

MANY converging tendencies have operated to bring about a time peculiarly adapted for great spiritual work in and through the Christian Church. We have already entered upon an epoch, intellectual, social, spiritual, which we can make an epoch of the greatest spiritual movement the world has ever seen.

When Christianity passed over into Europe, it found Europe dominated by a great imperialistic system. Cæsar was the supreme authority. His edicts were absolute law—ecclesiastical, civil, political law—throughout the empire. He was represented by a host of subordinates who were simply the instruments to interpret and execute these laws. He was absolutely inaccessible to the great multitude of the citizens of the Roman Empire; they could come to him only through his subordinates, who were mediators between the people and the Emperor. Christianity, entering into Europe and pervading it, adopted, naturally, as its ecclesiastical machinery, this

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framework of government. The pagan Roman Empire was transformed, as Mr. Bryce has well shown us, into the Holy Roman Empire. Cæsar became the Pope; the prefects and sub-prefects became bishops and archbishops and rectors and curates; but the essential principle of the ecclesiastical system remained what the essential principle of the political system had been—absolute imperialism. The Pope was the vicar and representative of Almighty God—the supreme and absolute authority. The decrees of the Vatican were the laws of God. The bishops and archbishops and curates and rectors were the representatives of this Cæsar. They were the mediators between him and the people.

At the same time Christianity was modified in its thinking, or rather was transformed in its thinking, by this imperialistic system. The Hebrews were not philosophers. The Old Testament contains no philosophy; the New Testament contains very little, except such as is to be found in Paul's Epistles, and not a great deal even there. But when Christianity passed over into Europe it took on a philosophic form, and therefore the Roman form, and therefore the imperialistic form. God was conceived of as a celestial Cæsar, sitting in the center of the universe and ruling it. The Church was the representative of this divine Cæsar. The laws of God were edicts issued from him and handed down to men. This God was inaccessible to the great majority of men; they had no ears to hear him, no capacity to reach him; they must reach him through mediators. First was Christ, the divine Mediator. But Christ was too holy and too remote. Next there was the Mother of God, as the mediator through whom to come to the Christ; but she was too holy and too remote. Then there were saints to come to the Mother of God, and priests to come to the saints. And so the individual came to the priest, and the priest to the saints, and the saints to the Mother of God, and the Mother of God to Christ, and Christ to the Eternal. The Eternal was an absentee God, dwelling in a far-off world. Law issued from him; sin was disobedience to that law; forgiveness was remission of the penalty for violating that law; access to him was only through a throng of mediators.

The Reformation broke down the ecclesiastical system for the Reformers and the children of the Reformers. The Protestant world said, "The Pope is not the vicar of God; the Church is not the supreme and final authority." The Church had held to the sacredness of the Bible, but to the Bible as the constitution of the Church. It was not for the common people; it was for the Church; and the Church was to interpret it and to declare its meaning. The Protestant Reformers went back of the Church, of the priesthood, of the human mediators, to the Bible. They said, Any man may take this constitution; any man may interpret it. But still Protestantism accepted and adopted —unconsciously, perhaps—the notion of an absentee God. Still God was conceived of as enthroned in the center of the universe, as the Moral Governor; and laws as edicts issued from him; and sin as disobedience to those laws; and forgiveness as remission of a future penalty; and the Bible as the book of his laws, and an authoritative statement of certain conditions precedent to obtaining that forgiveness.

But presently there began to come another set of influences weakening the belief that the Bible is an ultimate and supreme authority. First came geology, with its message that the world was not made in six days. The Church replied, Six days does not mean six days; it means six long periods. Then came anthropology, with its message that man was not created six thousand years ago; that he has been on the earth at least ten or fifteen or twenty thousand years. The Church replied, The Bible is not authority on matters of chronology. Then came evolutionary science, with its message that man was not made perfect; he has been developed gradually, like all other animals, from a germ. And then the Church replied—nothing. Then followed literary criticism. It analyzed this Bible and compared it with other literatures, and announced its conclusions: These laws of Moses were

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not handed down complete, once for all; they are composed of various elements which can be distinguished; this code of laws was gradually produced, and the progress of their gradual development can be traced. Then came the study of comparative religions, with its message: We can find the Hebraic legends of creation and fall and deluge in the older religions of Egypt, of Phœnicia, and of Assyria. Little by little the Protestant faith that the Bible is the supreme and final authority was weakened, and for some destroyed. Whether we like it or not, that lessening of the authority of the Book as a book must be recognized. We have only to compare the sermons of the great orthodox preachers of the past and the present to see the difference of appeal.

While this process was going on within the churches, there was going on a process without, subtle, powerful, irresistible. Science was attacking the notion of an absentee God, a God who can be defined, described, analyzed, interpreted in creeds. Science, which, first, showed how vast the universe was; which, secondly, showed how the universe was all one; which, third, showed that the same forces were at work in this world and in the remotest sun and in this epoch and in the remotest epoch, so that all days are equally creative, undermined the notion of a celestial Cæsar sitting on a celestial throne afar off, creating matter and force out of nothing, and laws to govern them, and leaving them to their own operation with occasional interventions on his part. Then came history. History had been mere annals, the mere story of events, the mere record of lives. Voltaire, I think, was the first one to portray history as a development of life. He was followed by others—Mommsen, Curtis, Arnold, Buckle, Macaulay, Green. All these men differed from the old classical historians in tracing history as a gradual process of development—the widening out and the upbuilding of humanity—and in thus showing a divine development in humanity as science had shown it in nature. Then came literature and the study of comparative literatures, the literatures of Greece and Rome and Italy and England, and, last, but not least, of the Hebrew people, and of the common life of man that animates them all and underlies them all; and the discovery (for it was almost a discovery) that remorse is as universal as the human race, and forgiveness as universal, and love and pity and sympathy as universal; and that underneath all nations and all races and in all eras there beats, not merely one blood, but one human, palpitating, emotive life. This process has been resisted by some men in the Church and feared by more; but the resistance has been in vain and the fears have been needless. For it has been a divinely ordered process toward a profounder faith, a larger hope, and a closer and tenderer love.

One day some years ago a young man called upon me with a long list of theological questions. He wanted to get copy for his newspaper, and he asked me to answer them. I was bowing him out with a polite declination when he stopped me: "Just a moment, please. Do you believe in a personal God?" "What do you mean by a personal God?" I asked. "Well," he said, "I mean—I mean a big man sitting up in the center of the universe and ruling things." "No," I said, "I do not believe in that kind of a personal God." "Well, then," he said, "you are a pantheist!"

That picture of a "big man sitting up in the center of the universe, ruling things," was a very crude expression for a belief that was universal in the Middle Ages. Among the cartoons of Raphael is one representing the creation. A venerable gentleman is represented as seated cross-legged upon the ground, with the various portions of a child's Noah's Ark before him, putting the different parts of the animals together. It was a great artist's conception of a divine creation. That notion of an absentee God—an imperial Cæsar sitting in the center of the universe ruling things, whose edicts are laws, who is approached only from afar by men—that is gone, or going. There are some of us who still cling to it, and to whom the removal of that image seems like atheism; some that are trying to cling to it, though their grasp is loosening;

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some that are trying to make themselves believe that they still believe in it; but it has gone, or is going. Not merely the final authority of the Church is undermined; not merely the authority of the Book as an ultimate court of appeal is lessened; but the conception of a God sitting in the center of the universe ruling things, as an imperial Cæsar sits in Rome ruling things—that also is growing dim or absolutely disappearing. What is coming in its place?

I am not going to ask the theologians what is coming in its place; I will first ask the scientists.

Herbert Spencer was not, in my opinion, a great philosopher; but he was a great interpreter of the philosophic tendency of his times; and this is Herbert Spencer's answer to the question, What will science put in the place of this conception of a divine Cæsar sitting in a celestial robe:

> But one truth must ever grow clearer—the truth that there is an Inscrutable Existence everywhere manifested, to which we can neither find nor conceive either beginning or end. Amid the mysteries which become the more mysterious the more they are thought about, there will remain this one absolute certainty, that we are ever in the presence of an Infinite and Eternal Energy, from which all things proceed.

What has science to offer? This: that we are ever in the presence of an Infinite and Eternal Energy, from which all things proceed. No longer an absentee God; no longer a Great First Cause, setting in motion secondary causes which frame the world; no longer a divine mechanic, who has built the world, stored it with forces, launched it upon its course, and now and again interferes with its operation if it goes not right; but one great, eternal, underlying Cause, as truly operative to-day as He was in that first day when the morning stars sang together—every day a creative day. That is the word of science.

What is the word of history? The historian tells us there is a progress in human development, and that history illustrates that progress, and that not only the individual man grows from babyhood to manhood, but the whole race of men grow from infantile beginnings to a future, we know not what. Is there any meaning in this? Is there any power behind it? And what does this power mean? And, again, we turn to a historian, not a theologian—not even an orthodox historian—to Matthew Arnold. He tells that the one thing history makes sure is that there is a power not ourselves that makes for righteousness; a power to-day at work in the world as truly and as efficaciously as ever in the past; that the evolutionary processes that are going on are making for righteousness.

Finally, we turn to literature, and we ask one of the great poets to tell us what is to take the place of this Romanized conception of an absentee God. What has human experience to tell? What word have the men of vision to bring back to us as the product of their insight into human life? And this is Tennyson's reply:

> "The sun, the moon, the stars, the seas, the hills and the plains,
> Are not these, O soul, the vision of Him who reigns?
> Dark is the world to thee; thyself art the reason why;
> For is He not all but that which has power to feel, I am I?
> Glory about thee, without thee; and thou fulfillest thy doom,
> Making Him broken gleams, and a stifled splendor and gloom.
> Speak to Him, thou, for He hears, and spirit with spirit can meet;
> Closer is He than breathing, and nearer than hands or feet."

The notion of a humanized God, sitting in the center of the universe, ruling things, is gone; and in the place of it science has brought us back this: "We are ever in the presence of the Infinite;" and history has brought us back this: "There is a power not ourselves that makes for righteousness;" and literature has brought us back this: "Spirit with spirit can meet; closer is He than breathing, nearer than hands or feet."

Am I then a pantheist? Is this pantheism? I suppose there are a great many persons who do feel that this changed conception of God is going to destroy the personality of the Divine. Is it?

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Go into a great cathedral, as St. Paul's or St. Peter's. As you look on these great pillars, on this great dome, this splendid architecture, you say: I see here the fruit of the personality of Wren, or of Michael Angelo; I am looking on something more than stones and mortar; I am looking on the work of a great mind and a great heart. But now imagine for one moment that as you stood there you could see stone reared upon stone, and column upon column; you could see some invisible hand tracing the fretwork around the columns and carving the beautiful forms; as you looked, the cathedral grew into its splendid proportions; and then some invisible force lifted the great dome and put it like the dome of heaven on the columns underneath. Would you think the personality was gone because it was operative before your eyes? Am I to think that there was a personal God six thousand years ago, or sixty thousand years ago, or six hundred thousand years ago, and that to-day, when I can go out and see him painting the leaves, and starting this fall the beginnings for next year's spring—see the love and life of the ever-present God at work before my eyes, can I think that his personality is gone? No; a thousand times nearer, a thousand times closer. We are in the presence of the great Divine personality. What we mean by personality is this: The Infinite and Eternal Energy, from which all things proceed, is an energy that thinks, that feels, that purposes and does; and is thinking and feeling and purposing and doing as a conscious life, of which ours is but a poor and broken reflection.

The image which in my childhood I formed of God as a great king sitting upon a great white throne was really an idol, though it was not formed of stone nor painted upon a canvas. It is not to such an imagination we are to go for a realization of the personality of God. God has personified himself in human history. He has entered into one human life, and filled that life so full of himself that in Jesus Christ we see the image of the Invisible God. Christianity is not an episode. The life of Christ is not a historical event completed in three short years. Jesus Christ is the revelation of an Eternal Fact, and the Eternal Fact is the Ever-Present God. I stood one night on the top of Mount Washington. The clouds were passing over the mountain all the evening, and the moon was behind them, and I stood in a diffused light, sometimes brighter, sometimes less bright; but every now and then the moon would seem to break through the clouds, and bend down and rush toward the earth as though it would kiss the very foreheads of those of us who were looking at it, and then as suddenly it would retire again, and the clouds once more obscure it. But it was always there. So the "Light that lighteth every man that cometh into the world" was always in the world, and always will be in the world as long as God is love and man has need of him. The coming of Christ to the Church was in order that we might know that God is. It was the revelation of a perpetual incarnation; the revelation of an unseen but eternal presence. Too long we have stood at the foot of the cross or at the door of the tomb, and not seen the stone rolled away and the triumphant Saviour emerging. Too long we have thought of the life of Christ ending with his passion and death. But the greatest part of his life is his post-resurrection life.

For the message of the Gospel is not merely that Jesus Christ lived and died eighteen hundred years ago, living here for three short years and then disappearing, to be an absentee Christ; it is that God is always pouring out his life upon men and into their hearts, lifting them up out of their sins, succoring them from their remorse, and making them live again. Long before Christ lived the Psalmist wrote: "Bless the Lord, O my soul, and all that is within me, bless his holy name; who healeth all thy diseases; who forgiveth all thine iniquities; who redeemeth thy life from destruction, who crowneth thee with loving-kindness and tender mercies." Men said, "What does that mean?" And God said, "I will tell you." And he came, and for a little while he lived among men; he forgave the woman

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that was a sinner, and bade her go in peace, and sin no more. This, he said, is what I mean by forgiving iniquity. He succored doubting Thomas from the skepticism in which he was entangled, of the unstable Peter he made a rock, and of the ambitious John the beloved disciple and the prophet of a spiritual life. This, he said, is what I mean by the healing of diseases. He surrounded the traitor Judas Iscariot with love, and recovered the denying Peter and sent him back, reconsecrated, to his ministry. This, he said, is what I mean by saving men from their own destruction.

Did he cease then? He has been doing this work of love ever since. The history of the world has been simply this: man sinning, God forgiving; man diseased, God healing; man destroying himself, God redeeming him from his self-destruction; man sordid and selling himself into slavery, and God recovering him from slavery and crowning him with loving-kindness and tender mercies. And the message of the Christian minister to-day to this sorrowing, sinful, troubled humanity is, "The God that was in the world then is in the world now." It is not Browning's message: "God's in his heaven; all's right with the world." If God were in his heaven, all would not be right with the world. He is in his world making it right.

I suppose there are some of you here to-night who will feel that this frank recognition of the overthrow of old forms of faith is injurious. I wish you who hold still to the sacredness of the Roman theology would consider this question one moment. You remember how Gideon, beating out the grapes in the wine-press, was told by God to destroy the idol of Baal and cut down the groves, and how, when the people came out the next morning and found their idol and their sacred grove gone, they rose in wrath against him, because he had destroyed their religion. But he had not destroyed their religion; he had simply given it a wider scope and a purer life. You remember how, when Jesus Christ told the people at Jerusalem that the temple would be destroyed, they identified religion with that temple and with those sacrifices and that priesthood, and counted as an enemy of religion any man who said that all those things were to be destroyed. But he was not the enemy of religion; and the destruction of that Jerusalem and of that priesthood and the overthrow of those sacrifices were only the opening out of a larger life. You remember how, when Luther said, Pope, you are no vicar of God; Church, you are no infallible representative of God, men all over Europe—honest men, devout men, godly men and godly women—wrung their hands in despair and said, If there is no Church to interpret God's law, how shall we know what it is? But here in this audience I need not argue that the destruction of the notion of an infallible Church only widened the scope and enhanced the power of religion. May it not perhaps be that the same God who destroyed the idol of Baal and the Jewish temple, and for us Protestants the power of the mediæval Church, has destroyed this idol that we have reared in our minds only in order that he may bring us nearer to himself?

God is in all nature; thank God for the scientists, for they are thinking the thoughts of God after him, whether they know it or not. God is in all humanity, and every man is a child of God, whom we are to endeavor to bring back to his Father. God is in history, forgiving and redeeming, as Christ was in Palestine, forgiving and redeeming. God is in human experience, inspiring, uplifting, life-giving. Our message to our congregations is not a mere ethical law, not a mere philosophy about God, not a mere reiteration of a traditional creed, not a mere interpretation of the Bible. But through ethics, and philosophy, and the creed, and the Bible, we are to bring this threefold message: the message of science—"We are ever in the presence of an Infinite and Eternal Energy, from which all things proceed;" the message of history—"There is a power not ourselves that makes for righteousness;" the message of literature—"Speak to Him, for he hears; closer is he than breathing, nearer than hands and feet." "We are all His offspring; he is not far from any one of us; in him we live and move and have our being."

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Public Responsibility for Public Disasters

By Thomas Scanlon

THE frequency with which public disasters such as Chicago theater fires and Slocum wrecks happen, in an age which boasts so much scientific enlightenment, is sufficiently alarming to raise the question whether a new attitude of mind on the part of the public towards its own safety is not called for by the circumstances of the case. We pride ourselves upon our material progress, and our new ways of doing things; occasionally these new ways break down, causing much destruction of life and property. Public feeling then demands that some form of inquiry be gone through, and for a few days the most stringent regulations for the prevention of catastrophes are insisted upon; by and by the inquiry is held; some obscure underling is usually held responsible, or else the tragedy is glossed over as an accident; public interest in the meantime has cooled down, the bill is footed, and society, too absorbed in the latest love or murder sensation, proceeds on its happy-go-lucky journey towards the next pitfall.

Yet it is a stiff price that we are paying for the privilege of living in such an age of progress. Our railways, which are to our social system what the blood-vessels are to man's physical system, have the biggest list of calamities to answer for. During the ten years ending June 30, 1903, they were responsible for killing outright no less than 74,198 of our population, comprising employees, passengers, and other persons. During the same period they maimed or injured the formidable total of 471,431. After reading these startling figures we are driven to the conclusion that peace hath her victims no less numerous than war. And what is of still more sinister significance, the figures for the last few years show a steady increase in the number of "accidents," the year 1903 overtopping all previous records with its quota of 9,840 killed and 76,553 injured.

Our trolley-cars and automobiles, which are fast becoming as essential a factor in our daily lives as are the railways, tell the same sad tale of human sacrifice. It has been estimated that in the streets of New York alone, at least one person per day is killed or maimed for life by street-cars, automobiles, or other vehicles. Such cases are so common that they seldom get more than a casual notice, and, as a rule, nobody gets punished unless by a nominal fine.

As to the appalling loss of life by fire in the case of such calamities as the Chicago theater and Slocum incidents, we cannot, in view of the full facts, ignore the risk of similar disasters in the future, or buoy ourselves up with the belief that those which have occurred were due to a rare combination of unfortunate circumstances impossible of repetition. Experts tell us that New York City is to-day in greater danger from a sweeping fire than it was ever before; that there are many buildings which, if once well set ablaze, could not be handled by the Fire Department, and that if some of our large department stores were to take fire during the busy portion of the day, the consequences might easily surpass in volume of horror those which are still fresh in our memory. Even if we turn to the property loss occasioned by conflagrations in the United States, the spectacle presented is a most grave one. The amount of wealth thus destroyed annually is estimated on expert authority to be something like $160,000,000, or, say, one-fourteenth of the public debt of the Nation.

The significance of such alarming facts as these is only dimly apprehended by the public. Losses of life and property through so called "accidents" are getting to be so common as to be looked upon as inseparable from our modern industrial organization, and hence inevitable. We do not hear much outcry, even from popular advocates of human rights, in favor of a reduction of the risks of life; even the champions of organized labor, however much they may

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deplore the death-roll of industry, generally limit their demand to the provision of an adequate monetary indemnity in case men are killed or injured. An equation has been found between lives and dollars, and the preservation of the lives has become a secondary object. As Mr. Mitchell remarks, "It is cheaper to kill men and pay for them than to go to the expense of making suitable provision for preventing accidents." With respect to loss of property the same ominous indifference exists—the same want of genuine realization of the extent and incidence of the loss. We hear scarcely any outcry, even from property-owners, that fires are too frequent; we only hear that insurance rates are too high!

Are these enormous losses of life and property preventable? I answer unhesitatingly—yes, as regards the great bulk of them. It is all a question of learning the lesson which they teach. Back of Johnstown floods, Chicago fires, Slocum horrors, and railroad slaughters there is, if we look far enough, first individual culpability and next social culpability, and if we enumerate all the human contributory causes we shall have sufficiently accounted for the event without calling in the aid of the blasphemous verdict that the evil was the "act of God," as is so frequently done. The habit of confounding what the Deity permits with what he wills is a very common error; it was the error made by Mr. Baer, the anthracite coal boss, who, at the time of the coal famine in 1902, complacently spoke of the divine right of himself and his class to control the coal supply of the Nation; and it has always proved a convenient veil to hide from men's consciences their own apathy and perverse stubbornness. In plain language, it comes to this, that the calamities we have been considering are not "accidents," but are the result of a failure on the part of society to perform its duty. Everybody now sees that the Slocum tragedy was not an "accident." The dangers of fire and water were well known to the owners of the treacherous vessel and to the men who equipped her. They did not fight those dangers; on the contrary, some of them assisted them by providing the passengers with worthless life-preservers. These men, we are told, are morally guilty of sending nearly a thousand of their fellow-creatures to a premature death. It would seem to follow that the public at large is guilty in not seeing to it that whoever is morally guilty is legally guilty also.

How far the appalling list of fatalities and casualties occurring on our railroads may be lessened is a matter not so easy to determine. Indeed, the whole question is one which might very properly be referred to an impartial Government Commission such as was appointed in Great Britain a few years ago, and whose recommendation formed the basis of subsequent legislation for the prevention of accidents. But one conclusion we can safely draw from the evidence already available to the public; viz., that railway traveling in the United States is much more dangerous than in Great Britain and Ireland, even though there is more traffic per mile on British railways. A comparison of the figures of the respective countries for any one year brings out this point prominently. For example, in the year 1900 the relative figures were as follows:

	UNITED STATES		UNITED KINGDOM	
PASSENGERS	Killed	Injured	Killed	Injured
Proportion of killed and injured from accidents in connection with the movement of trains to number of passengers carried.	One in 2,316,648	One in 139,740	One in 8,461,309	One in 470,848
EMPLOYEES				
Proportion of employees killed and injured to numbers employed.	One in 399	One in 26	One in 916	One in 116

The ratio afforded by the above figures remains substantially true for the years which have since passed by, America having always by far the blackest record. We may therefore put the question, "How can America bring her railroad system up to the limit of safety attained by Great Britain?" It is mainly a question of facing the expense which the necessary improvements would involve. It is something more than a

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coincidence that British railroads exceed American railroads in cost of maintenance by about the same proportion that they exceed them in safety. The "block system" of signaling, whereby no train can come into a given section of the track till the previous train has left, is in operation throughout practically the whole of the British railway system. As yet it is only in operation in about fifteen per cent. of the railroad mileage of the United States; but where it has been introduced the collisions have become very much fewer. The greater safety of British railways is attributable mainly to three improvements: viz., the block system above referred to; the interlocking system, whereby the signalman can lower only the signal corresponding to the track which is clear; and the continuous automatic brake, which stops the train almost immediately. There is no reason to suppose that the adoption of these or similar improvements on American railroads generally would not be attended with the same satisfactory results; nor need we assume that the British standard of safety is by any means the highest attainable.

While the above remarks relate exclusively to the owner's responsibility in respect of the unsafe condition of American railroads, the responsibilities of the employees, too, is a matter too grave to be overlooked. Even with the block system, collisions and fatalities will be possible if the men who operate it are grossly negligent or inefficient; and it has been charged against trades-unionism that it has injured the discipline of railway employees by making them less attentive to instructions, and compelling the employers to fall back in cases of emergency on untrained and inefficient substitutes. Whatever truth there may be in this contention, it certainly does seem that the railway system of the country is too vitally interwoven with the Nation's very existence to be made the battle-ground of labor disputes or the storm-center of conflicting authority. The same reasons which make the military camp or the deck of a man-of-war no fit place for trades-union tactics apply with tenfold force to our railway system.

But the main responsibility rests with the public. They must be roused to a sense of their position before the necessary measures of safety will be applied; and one can fancy what an intense howl of excitement would be raised if it was some foreign nation, such as Spain or England, that caused those enormous losses of life and limb which our railways have done in ten years. But the alarm signal which "roused the vengeance blood alone could quell," when a couple of hundred Americans were blown up in a Spanish harbor, remains passive and indifferent in the face of a succession of public disasters that are vastly more destructive of life. Now, all that the solution of the railway accident problem calls for is just the exercise of the same earnestness and public spirit as would certainly be forthcoming if we were dealing with an external and not an internal enemy. How much safer would railway traveling be if the same mathematical discipline which makes regiments move like clockwork were, by some process of moral awakening, to pervade our whole railway force; if the care with which our guns and implements of war are tested were employed in detecting faulty rails and roadbeds, and perfecting our signal system; if, in short, the splendid preparations we make for the military enemy who may never attack us were to be made for the more deadly industrial enemy who is ever confronting us. We should not then be at the mercy of bad roads, dangerous grade-crossings, rickety bridges, color-blind locomotive men, and forgetful signalmen.

The problem of public safety, whether in relation to disasters by fire and water, or by steam and electric traction, is one which can be solved only by the public themselves realizing its true conditions and acting decisively upon them. There are ample weapons in their hands. During the nineteenth century man has learned a great many secrets from nature —more, perhaps, than in the whole previous period of recorded history—each of these secrets giving him increased power over his own destiny; but it is reserved for the twentieth century to apply and diffuse that power so as to

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make it work for the greatest good of society. To do this, however, demands a higher standard of civic responsibility, and this aspect of the case is so important that I propose to devote to it my remaining space.

The social state, with its problems and responsibilities, is for the most part new to us. Our transition from the comparatively isolated to the social condition has been very rapid, and we have carried into the latter condition ethical standards which are no longer sufficient to steer our course, for they are true only of the condition we have left behind. New duties confront us, and we do not rise to them, but, as already indicated, go on paying the penalty which nature exacts from us for their non-fulfillment, foolishly buoying ourselves up with the expectation that it is not us individually on whom the penalty will fall. That we should put up with such a mean, huckstering way of shirking our public responsibilities shows at once how much behindhand we are in civic virtue, or, what comes to the same thing, civic enlightenment.

The first step towards putting our social house in order is bluntly to recognize the fact that it is no outside power that weaves for us the web of our social lives; that in our collective capacity we weave it ourselves, and experience the effect of our weaving, whether good or bad, and that each one of us is dependent upon the action of all the rest to such a degree as to make the public interest our interest. He deceives himself who thinks that he can afford to let governmental and social institutions become corrupt, and isolate himself from the effects. No such isolation is possible. No man can afford to poison, or allow to be poisoned, the fountain out of which all must drink. Society can be kept from disaster and decay only by the intelligent co-operation and unremitting vigilance of all its citizens, and whenever those influences are withdrawn the security for life and property will be proportionately lessened. Conversely, where we find life and property insecure, as we do in this country, in respect of the classes of dangers we have mentioned, we should expect to find great laxity of civic duty and corresponding corruption in political business, and that is in fact what we do find. The power of the "boss" is the measure of the popular negligence, and nowhere is that power greater than in the United States. In our big and rapidly growing cities, where the need of social reform is most pressing, the instincts of large masses of the inhabitants are largely anti-social. The suffrage, instead of being cast in favor of the greatest common interest of the people, is too often cast in favor of special or class interests. The corrupt legislation which results may be expected to tend towards the immediate enrichment of its promoters at the expense, frequently, of the lives and fortunes of their fellow-men; and though we may "turn the rascals out" and put others in their places, still a rotation of rascals is very far from realizing the higher interests of society. So long as there is a "spoils" system—so long, in fact, as there are spoils to divide—will the public business be mismanaged and life and property ruthlessly sacrificed.

Where there is so much laxity of civic duty on the one hand, and so much deplorable waste of life and property on the other, a relationship of cause and consequence naturally suggests itself, and it is in the recognition of this relationship that the chief hope of amelioration lies. The fault is narrowed down to the individual man. He must be taught to look upon the evils referred to above (and to these we might add many others, such as contagious diseases, etc.) as the natural consequence of careless or corrupt voting and civic incompetence generally, and hence within the power of himself and his fellows to prevent. He will then not be put off with the plea that these evils are necessary to our present industrial organization, for he will see that every part of that organization—the root equally with the branch—is in the power of mankind to alter or modify in accordance with the ascertained interests of society. If, for example, it be found impossible to prevent destructive fires in congested cities—a conclusion by no means warranted by the knowledge in our possession—the continued existence of such

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congested cities themselves is a matter entirely within human control; a simple alteration of the land laws would bring about a more wholesome distribution of population. If, again, there are certain occupations which must always be dangerous, it is within the power of society, by removing artificial barriers to industry, to lessen or annihilate the demand for such occupation by offering men the choice of occupations which are more healthy. In short, given an enlightened public, weaned from the follies of selfish and mercenary politics, and baptized in the faith of civic responsibility, and it is easy to see that their public-spirited vigilance would propagate itself along the various channels of social administration, until society should become so fortified at every point that the ruinous catastrophes and mishaps which at present form such a foul blot upon our civilization would become things of the past.

American Administration in the Philippine Islands[1]

By Alleyne Ireland, F.R.G.S.

Colonial Commissioner of the University of Chicago; Author of "Tropical Colonization," etc.

THERE is no department of the American administration in the Philippines to which the public attention has been so frequently directed as to that of education. A perusal of the Reports of the Philippine Commission discloses the fact that, while the question of education in the Philippine Islands has been approached most frequently from the point of view of the political development of the people, it has also been felt that every problem in connection with the control and development of the islands would find its solution in the establishment of a complete system of public instruction. In the Report of 1900 the Commission says: "It is evident that the fitness of any people to maintain a popular form of government must be closely dependent upon the prevalence of knowledge and enlightenment among the masses."

The idea is carried still further by the Hon. William H. Taft in a recent article in the "Churchman." "The chief difference," he says, "between their [the English and the Dutch] policy and ours, in the treatment of tropical people, arises from the fact that we are seeking to prepare the people under our guidance and control for popular self-government. We are attempting to do this, first, by primary and secondary education offered freely to all the Filipino people. . . . Our chief object is to develop the people into a self-governing people, and in doing that popular education is, in our judgment, the first and most important means."

Before proceeding to describe what has been done in the Philippines in the way of education, I must point out to the reader that, as a matter of fact, there is not a single British colony in the tropics which is not provided with a system of public instruction; and that, so far from the extent of educational work in the Philippines being extraordinary and unique, as Mr. Taft leaves his readers to infer, there are several British colonies in which the proportion of school enrollment to the total population is higher than it is in the Philippines.

I find myself unable to agree with the opinion quoted above that education is the first and most important step in the development of the capacity of self-government in a people. Apart from the obvious fact that the establishment of peace and order is the first duty of any government as well as an indispensable preliminary to all constructive administration, this theory ignores one of the most universal traits of human

[1] In the preceding number of The Outlook will be found an article by Mr. Ireland on other phases of this general subject.—THE EDITORS.

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evolution as disclosed in the history of the growth of institutions—namely, that political progress has depended on industrial rather than on educational development. I doubt whether a single instance can be adduced from the whole material of human history in which a popular movement for increased self-government has arisen as a result of the spread of education. It is only necessary to refer to the three great political movements of modern times—Parliamentary Reform in England, the French Revolution, and the American War of Independence—to show that economic factors and not educational factors are the primary elements in political evolution. In a word, you may find a high state of industry where advanced political and educational conditions do not exist; but the world does not furnish a single instance of a country in a low state of industry in which any real, substantial progress in education and politics has taken place.

Having decided that the first need of the Philippine Islands was a school system, the Government was confronted with the problem of providing instruction for many thousands of children speaking a number of different dialects, and of establishing normal schools for the training of native teachers, many of whom possessed but an indifferent knowledge of English.

The problem was solved in the most radical manner by adopting English as the language of instruction. This step was taken on two general grounds—one, that a common language was necessary in order that there might be developed in the islands an effective public opinion capable of universal expression; the other, that "English is the language of free government; it is the lauguage of Anglo-Saxon freedom; it is the language in which they [the Filipinos] can read the history of the hammering out by our ancestors of the heritage of liberty which we have had conferred on us."[1]

The important place which education occupies in the administrative scheme in the Philippines may be gathered from the fact that one-fifth of the whole public revenue of the islands is expended on public instruction. The expenditure amounts, in round figures, to $3,000,000 annually, and this provides for about seven hundred American teachers, distributed in more than three hundred towns throughout the islands, and for upwards of three thousand Filipino teachers, working in about two thousand primary schools. Taking the population of the islands at eight millions, it is seen that there is at present one teacher for every two thousand inhabitants, whereas under the Spaniards there was but one teacher to every four thousand. The school enrollment, according to the latest available figures, is 263,000, with an attendance of 70 per cent. In other words, about 2.3 per cent. of the total population of the islands are attending school.

It is interesting to compare these figures with those relating to education in a few British colonies in various parts of the tropics. The proportion of the total population attending school in Barbados is 7 per cent., in British Guiana 2 per cent., in Jamaica 6 per cent., in Ceylon 5 per cent., in Mauritius 3.2 per cent.

More important than the spread of primary education throughout the islands is the establishment at Manila of a Normal School, with its useful branch, the Teachers' College, for it is in these institutions that there must be developed the effective teaching force of the future. Experience in educating tropical races has shown that, although a European staff can turn out a small number of brilliant pupils, the slow work of leading a native race along the path of instruction can be most efficiently performed by native teachers.

In addition to the general scheme of education outlined above, there have been established night schools, high schools, normal institutes, a school of telegraphy, and a nautical school; and it is intended to organize an industrial department in connection with each of the provincial schools of secondary instruction.

Every effort is being made in the Philippines to give the people whatever advantages may be attached to a wide

[1] The Hon. Wm. H. Taft in "The Churchman," October 1, 1904, p. 571.

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diffusion of educational facilities; but when it is reflected how small a proportion of the Filipinos can ever be utilized outside the field of manual labor until a great increase in industry has provided work of a higher character, it is at least open to doubt whether the present attempt to increase the literacy of the people is not premature.

Perhaps the most striking commentary which has been published upon the educational work in the Philippines is that contained in the Report of the Secretary of Public Instruction for the year 1902: "The people have been accustomed under their earlier instruction to regard education as a means of putting themselves in positions where manual labor is not required. Hitherto the Filipino youth has looked upon the instruction of the schools as a means of preparing him to become a teacher, a civil officer, a clerk, a lawyer, a physician, or a priest. That phase of education through which the young man expects to become a skillful workman has lain almost entirely below his horizon. . . . Whatever progress, therefore, is made in industrial education must be made in opposition to a strong prejudice; but this prejudice is not thought of as invincible."

I may add in this connection that in fifteen years of travel in tropical countries in which education has been in force for more than a generation I have observed no indication that the spread of instruction has had the effect of making the natives appreciate the dignity of manual labor. In fact, for every skilled workman turned out by the industral schools in the tropics, the schools of general instruction have cast upon the country twenty men, who from the very fact of their education refuse absolutely to have anything to do with any employment which involves manual labor.

But the question of education in the Philippines must be approached not only from the standpoint of the ultimate advantages which its advocates claim are to result through its instrumentality, but also from the point of view of its present cost and the ability of the people to bear it; and we are thus brought face to face with the problem of taxation in the islands.

Taxation must always be judged by two standards—first, by the relation which it bears to the wealth and industry of a country; second, by the return which the people get for the money they pay out in taxes.

In a previous article I have dealt with the relation which taxation in the islands bears to the wealth of the country, and have shown that it is oppressively high. We may turn, therefore, to the question of what the people of the Philippine Islands are getting in return for their contributions to the Insular treasury. It is a sound principle of colonial finance in tropical countries that as large a proportion as possible of the total taxation should be devoted to reproductive expenditure—that is to say, to works which will either increase the industrial activity of the country and thus lighten the burden of taxation by increasing the wealth of the people, or which will eventually pay for themselves and form a valuable asset of the government. To the former class of works belong such undertakings as road construction, irrigation, forest conservancy, and the construction of good market-places; to the latter, the installment of water-supply systems, gas or electric lighting, and telephone service, and the construction of railroads, where these things are not undertaken by private enterprise.

In order to disclose the general character of the public expenditure in the Philippines, I may compare it with that of the Federated Malay States. In the Philippines, out of a total expenditure of $31,000,000 (Mex.) about 10 per cent. was devoted in 1903 to reproductive work. In computing this sum I have included all items under the headings Forestry, Agriculture, Public Lands, Roads, Bridges, Public Improvements, and Government Laboratories. The total expenditure of the Federated Malay States in 1903 was $16,000,000 (Mex.), and of this sum 56 per cent. was spent on works of the character stated in the foregoing paragraph.

If the principles on which the expenditures are apportioned in the Philippines differ completely from those which guide the Government of the Federated Malay

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States, the methods by which the revenue is raised in these countries show a still greater divergence of policy. The total ordinary revenue of the Philippine Islands during 1903, exclusive of refundable items, was $28,000,000 (Mex.), and of this sum no less than $22,500,000, or 80 per cent., was raised from customs duties, almost the whole burden falling on merchandise imported for consumption by the natives. In the Federated Malay States the public revenue for 1903 was $22,672,000 (Mex.), of which $12,000,000 represented customs duties, chiefly export duty on tin; $3,600,000 receipts from Government railways; and $3,600,000 licenses for the manufacture and sale of opium, for the sale of spirits, for the right to keep Chinese gambling-houses, and to conduct the business of pawnbroking. As Chinamen constitute the whole working force of the tin mines, and are the sole patrons of the opium-shops and gambling-houses, and almost the only consumers of spirits in the Federated Malay States, it is clear that the greater part of the public revenue of the States, exclusive of railway receipts, (of which, however, the Chinaman also pays a large proportion), is derived from the taxation of tin, the great exportable product of Chinese labor, and of the personal vices of the Chinese population. The pros and cons of taxing opium and gambling I have discussed in a previous article.[1] I am concerned at present with the effect which the presence of Chinese laborers in a country has upon the incidence of taxation; and it is apparent that the effect in the Federated Malay States has been to leave the native Malay practically untaxed, while a revenue has been raised sufficient to give the country law and order, unexcelled means of communication, and a most efficient administration.

It may be said that revenue cannot be raised in the Philippines as it is raised in the Federated Malay States because Chinese immigration is not sanctioned in the islands; but this simply brings us back to the bald fact that the administration of the Philippines is conducted at a cost entirely out of proportion to the ability of the people, in their present state of industry, to bear, and that the Federated Malay States afford an example of what the Chinaman can do to help a country out of an *impasse* of this kind.

Of all the work which has been done by the United States in the Philippines, that which is most deserving of praise alike from the standpoint of policy and of performance is the work of the Board of Health of the Philippine Islands and the City of Manila. In carrying out the task of checking the spread of preventable disease and of introducing sanitary methods of living, the Board of Health has been hampered by almost every difficulty which could be expected to detract from the efficiency of its efforts. On the one hand, it has been hampered by want of funds and by inadequate or unsatisfactory laws; on the other hand, by a general opposition on the part of the natives to the introduction of all sanitary improvements, an opposition which can be appreciated only by those who have had occasion to observe the combined effect of the suspicion, distrust, superstition, and fatalism with which all tropical races meet any attempt to change their personal habits.

Apart from the difficulties which are due to the above causes, innumerable obstacles to sanitary progress are to be found in the physical conditions by which the people are surrounded. These are naturally most unfavorable in the towns. In Manila, for instance, there is neither a proper system of sewerage nor an adequate supply of uncontaminated water. The present housing of the population presents its own peculiar problems to the sanitary engineer. In the cities the houses are of one of two types—either loosely constructed buildings of light material, or masonry houses very solidly built in order to withstand the shock of earthquakes. The objections to the former class of houses are that they are highly inflammable, are far too crowded both as to the number built on a given area and as to the number of persons inhabiting them, and, finally, that, as they are built on posts which raise them above the ground, there is a strong

[1] The Outlook, May 9, 1903, p. 131.

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temptation, which is never successfully resisted, to use the space under the house as a garbage-heap. The solid masonry houses are perhaps open to greater objection. They are badly lighted and badly ventilated, and they are more overcrowded and with worse results than the lighter structures.

The work which has been done by the Board of Health in face of the difficulties I have described above deserves the highest commendation; and it has been achieved only by the loyal co-operation of all the members of the staff and by the most severe and unremitting toil in the teeth of the most discouraging indifference, not to say hostility, of the mass of the people in whose interest it has been performed. The death-rate of the islands has been greatly reduced by the application of scientific checks to the spread of disease; the city of Manila has been rescued to a considerable extent from its former state of inconceivable filthiness; plans are being made for giving the city a good water supply; and the question of a radical treatment of the sewerage problem is under consideration. That many things are still lacking, notably hospital accommodation, is recognized by everybody; but the Board of Health may well feel proud of the revolution it has already effected in sanitary matters.

I pass now to the last and probably the most important question of Philippine administration which I can discuss in the present article—the question of roads. In a tropical colony no single feature of practical administration is so sure an index to the general condition of the country as the extent and character of the roads. It may be said that from the days of the Romans down to the present time the most successful colonizers, whether success be measured by the advantages accruing to the sovereign State or those which fall to the native population, have been those who have made the best roads. Without its splendid roads, many of which are still in use in Europe, the colonial empire of Rome could not have held together for a decade. British India without its roads would be little better off to-day than it was a century ago under its native rulers, when the recurrent famines were left to work complete destruction in the affected areas because the lack of roads made it impossible to transport grain from one district to another, and when, from the same cause, the internal trade of the country was hampered almost to extinction. The reduction of India to a state of peace and order unknown in its pre-British history, the suppression of dacoity and the immense development of industrial prosperity in Burma, the astounding growth of the Federated Malay States, the great commerce of Java, the recent improvement in the condition of French Indo-China, may be attributed more to the influence of good roads than to any other single agency.

Deprive a tropical country of its roads and you produce an effect comparable only to that which in the United States would follow the destruction of every mile of railroad. It is remarkable, therefore, that in the Philippines the Government should have allowed five years to pass without doing anything of importance in the direction of covering the country with good highways. With the exception of the few miles of roads constructed by the army during the military occupation, and the extravagantly expensive Benguet road, which serves merely to give easy access to the sanitarium at Baguio, I doubt whether the American occupation of the islands has resulted in the opening up of a hundred miles of serviceable roads available for wheeled traffic at all seasons of the year. This neglect is the more remarkable from the fact that it must have been clear to the Government almost from the commencement of its operations that the two great needs of the country—peace and prosperity—could never be attained until good roads facilitated the movements of troops and the transportation of commercial commodities.

A survey of the whole course of American administration in the Philippines leaves the student of comparative colonization with a few very clear and definite impressions of American colonial methods. That there has been an honest desire on the part of the American Government to do what has appeared to

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it to be in the best interests of the Filipino people there can be as little doubt as that the majority of the American officials in the islands have been animated by a similar ambition. But, from lack of experience, and from a refusal to attach any importance to the centuries of experiment through which the colonizing nations have passed in their relations with tropical Asiatics, almost every Government measure has had as its foundation the assumption that what is good for the United States is good for the Philippine Islands. Thus, a high tariff, an extended system of public instruction, the exercise of political rights by the greatest possible number of the people, the exclusion of contract labor, and the application of the American navigation laws, all of which appear to have the approval of the majority of the American people as component parts of their home policy, have been transferred wholesale to a country which is separated by every circumstance of climate, race, and civilization from the country of the ruling power.

The task which has been undertaken is, in fact, to make an American out of a Filipino; and it is a task for which few people who have had any personal acquaintance with tropical races will be prepared to predict even a moderate degree of success. It is not at all necessary, in order to discredit this attempt, to paint the Filipino as a mortal of a lower type than the American; it is not a question of inferiority or of superiority, but of difference. To expect that American institutions can find a permanent home in the Philippines after the control of affairs has passed from American hands is to disregard every natural force which has contributed, since the beginning of the world, to the differentiation of racial types.

That the Filipino is capable, if left to himself and protected from outside interference, of developing, in the course of time, some such government and civilization as may be found to-day in the States of Central America is a theory on which opposing opinions may reasonably be entertained by honest and competent observers; but that he can remain in his present geographical environment, free from the constant oversight of a non-tropical race, and yet become, even in the course of ages, a creature of schools, ballot-boxes, and free political institutions, is beyond any flight of an imagination which is checked by the smallest knowledge of tropical life.

The happiest future for the Philippine Islands lies in their control by the United States, or by some other non-tropical and progressive nation, such as the Japanese, under a system based upon the best results which have been achieved through the constant experiment during the past three centuries by the colonizing powers.

New Year's Night

By Mary Baldwin

O God, who lurketh in the star
And 'neath all living things that are,
Grant us Thy nearness. Let Thy might
Spell itself through the silent night.
In midnight skies, on restless sea,
Teach us to find some touch of Thee.
Teach us the strength of the swaying pine,
The courage to sink our lives in Thine;
And in duties that irk and worries that thrall
To find Thee waiting behind them all.
God grant that in lowliest things we may see
Their link to a reasoned Eternity.
Now the New Year comes and the Old takes flight;
Dear God of our years, be close to-night!

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The New England Conscience[1]

By William De Witt Hyde

President of Bowdoin College

THE New England conscience, butt of our jests, yet sovereign of our souls; wrong at first on every question, yet sure to come out right: in the ten minutes assigned let us recall five issues it has raised.

In religion the New England conscience first stood for the Mosaic law and the theocracy; for Calvinistic doctrine and Puritanic practice. Its attitude was expressed in 1640 by the words in which the Boston minister John Wilson excommunicated the heretic Anne Hutchinson: "In the name of Christ I do deliver you up to Satan." The theology which in the name of Christ could deliver up a woman's soul to Satan has forever gone. Yet from its wreck we have inherited one everlasting truth: that in our complex industrial, commercial, political, and social life, whether as organizers and directors of corporations we manipulate the fortunes of investors, whether as landlords and employers we take the lives of tenants and laborers in our hands, whether as officeholders and legislators we spend the people's money, there is over us a Supreme Good Will which commands us to hold the just interests of the people whom in these subtle, unseen ways our acts affect, as precious to us as the happiness of our own families and the success of our own affairs, and will grant us the priceless privilege of our own self-respect on no less searching terms. To have gone behind the pomp of ceremony and the formulas of creeds and rediscovered the Will of God in so real, rational, vital, and practical a form, is the splendid contribution of the New England conscience to the religion of the world.

In morals the New England conscience said, "In the name of prohibition I do deliver up your cities to violation of the law." Beneficent in rural regions, prohibition in cities fails. At the last election, Neal Dow's own county, Republican for other candidates, re-elected a Democratic sheriff on the avowed platform of permitted violation of the prohibitory law.

Yet, defeated on this specific plan, the New England conscience, through this agitation, has brought home to us our responsibility for the pleasures of the poor. It bids us provide for them some better way of spending their evening leisure than in the hazard of their hard-earned wages, the degradation of their women, and the brutalizing of themselves. Here in New York your missions and settlements, your recreation centers and your social halls, your extended parks and playgrounds, your educational lectures and your vacation schools, your social uses of public school buildings, are the positive and promising answers to the problem of wholesome pleasures for the poor which the New England conscience first called to popular attention.

In philanthropy, at the close of the war, the New England conscience said, "In the name of racial equality I do deliver up the South to social and political confusion." To-day, where large masses of both races in all stages of development are thrown together, we acquiesce in social segregation and the postponement of political privilege until intelligence and responsibility shall earn the right to it.

Still, the New England conscience lays on us all the double duty of lifting poor blacks and poor whites alike to that level of intelligent and responsible manhood where industrial opportunity and political privilege become the well-earned equal rights of all.

In the eighties the New England conscience, speaking through the Independents, undertook to say, "In the name of free trade, I do deliver up your mills and hands to idleness." The Dingley Tariff is the mighty monument of its defeat.

[1] Address at the dinner of the New England Society in the city of New York, December 22, 1904.

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Nevertheless, the New England conscience on that point has something still to say that will be heard. Granted that the Dingley Tariff was in the main honestly conceived; granted that, along with our vast natural resources, the skill of our workingmen, and the wide area of free trade between the States, that tariff has been a factor in our unparalleled prosperity, the fact remains that a tariff framed seven years ago to fit industries struggling with keen domestic competition no more can fit to-day trusts that undersell the cheap labor of Europe with the profits of monopolistic prices in America, or industries that lack only free access to raw material to command the markets of the world, than a seven-year size of jacket will continue to fit the growing boy when he reaches the age of fourteen. For the past eight years the Independent has been watching for a chance to vote on his favorite issue, and he has watched in vain. The silver agitation, the Spanish War, and more recently the commanding personality of the President, thrust this issue to one side. Yet, when he gets his chance, two or four years hence, if the glaring and confessed abuses of the tariff have not been promptly and effectively corrected, the Independents will do the most significant and effective scratching of party tickets since the fingers of a man's hand wrote on the plaster of Belshazzar's palace wall.

Do you ask, Who is the Independent? and, What can he accomplish?

In the boat of State, where the two great parties are two rowers, seated on opposite sides of the boat, with their faces toward the past, desperately trying to pull each other around, the Independent is the man seated in the stern, with his face toward the future and his hand upon the tiller, who, by helping now this rower and now that, steers the boat off the rocks and sand-bars and brings her safely into port. In the last election, in ten States which went Republican for President, 675,000 such Independents voted for Democratic Governors.

The last deliverance of the New England conscience came from the anti-imperialist, who said, "In the name of the Constitution of the United States, I do deliver up the Philippines to anarchy." Here, again, we have voted down its first contention—and set up the most honestly intentioned government ever given by a victorious nation to a dependency won in the fortune of war. Yet here also the New England conscience will ultimately win the essence of its claim that the islands shall be held, not as a field for commercial exploitation, not as a sinecure for superfluous office-holders, not as an experiment station in benevolent assimilation, but as a trust for the bringing the Filipino mind to its own best self-expression, through the development of its own institutions, customs, and traditions in its own chosen way.

The New England conscience is like conscience everywhere. It seizes some abstract aspect of the truth so clearly that it is blind to the concrete facts of human experience; and when it first strikes those facts they prove too strong for it. Thus in New England have dogmatist, prohibitionist, abolitionist, independent, and anti-imperialist been voted down. Yet to the brave man or State such defeat in the first shock of contact with reality is but the challenge to such a readjustment as brings victory in the end. Left to themselves, these hard facts of the outside world fall into collision with each other and betray their need of some such controlling principle as conscience brings. Then the defeated principle rises to conquer its conquerors. Defeated at the outset on every issue, the New England conscience still guards the conduct of the Nation and guides the progress of the world.

Whenever business men conduct affairs with disinterested devotion to the common good concealed beneath the intricacies of our complex life, there the New England conscience is glorifying God and fitting men to enjoy him forever.

Wherever there is public provision for the wholesome pleasures of the poor, there the New England conscience is fostering the positive morality of pure hearts and happy homes.

Wherever defense of the just claims of the weak goes hand in hand with respect for the reasonable preferences of

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the strong, there the New England conscience is shedding abroad a philanthropy which blesses alike the high and low on whom it falls.

Wherever public good is the first consideration, and private interests are favored only in so far as special favors to them clearly promote the public good, there the New England conscience is working out a government which shall be at once republican in the concentration of wealth and power for the common benefit, and democratic in the diffusion of individual responsibility for its just exercise.

Wherever the Nation holds dependent colonies as steps toward independent Statehood, there the New England conscience is winning in the islands of the sea the only conquest of expansion the Muse of History will suffer a republic to retain.

More Thackerayana[1]

NOT long ago we had occasion to comment on an entertaining and informing collection of letters written by William Makepeace Thackeray to an American family with whom he became intimate during his first lecture tour of the United States. We have since come upon another memorial that should delight the hearts of all Thackerayans. In "Thackeray in the United States" General James Grant Wilson not only retells in a charming vein of anecdote and reminiscence the story of Thackeray's two visits to this country, but assembles a rich variety of Thackerayana, not a little of which will be new to admirers of the author of "Vanity Fair," and, through Mr. Frederick S. Dickson, presents an exhaustive bibliography of the novelist's writings published in the United States and a guide to American books and magazine and newspaper articles treating of his life or work. All of this has been given a handsome setting in two sumptuous volumes, embellished by many illustrations, including a number of previously unpublished drawings by Thackeray. The arrangement of the material is by no means so orderly as one could wish, and the text is somewhat burdened by repetitions, but whatever there is of defect is not sufficient to impair the intrinsic value of the work as an illuminating compilation of side-lights on the character and personality of the immortal Titmarsh, and as a contribution to the literary history of the United States of half a century ago.

[1] *Thackeray in the United States.* By James Grant Wilson. Dodd, Mead & Co., New York.

Thackeray's acquaintance with America began November 12, 1852, when he stepped ashore at Boston. He had come, as he cheerfully admitted, not to see the country, but to make money out of it, and he lost little time in journeying to New York, where, his reputation having preceded him, he delivered his opening lecture to an audience that filled Dr. Bellows's church on Broadway. General Wilson, then a very young man, was one of that audience, which also included Bancroft, Irving, Bryant, Greeley, Willis, Halleck, and Verplanck. Writing from a memory of fifty years, our author tells us that the novelist "seemed 'a very giant of a man,' as Irving said of Fenimore Cooper. His breadth of shoulders was quite in keeping with his six feet three inches. He was in his forty-second year, but his silvered hair and gold spectacles combined to give him the appearance of a person approaching sixty," and that his "exceedingly fine presence, combined with his charm of manner and the melody of his rich tenor voice, created a most favorable impression." Lionizing was the order of the day, and Thackeray was dined, wined, and interviewed to far more than his heart's content. The ironical comments from the imaginary "Sachem and Broadway Delineator," which he contributed to "Fraser's," are quoted in full as showing the effect the "write-ups" he received produced on his mind, and from several letters also included we may even more clearly see how the "persecution" of the newspapers galled him. But the caustic flings at American manners and customs to which this gave

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rise do not represent his real attitude. The railing was only expressive of passing annoyance. The true Thackeray, appreciative of the courtesy and kindness bestowed by his many new-found friends, is perhaps best revealed in a letter written to Mrs. Bryan W. Proctor a few weeks after his arrival: "As for writing anything about this country, about Goshen, about Canada flowing with milk and honey, about the friends I have found here and who are helping me to procure independence for my children, if I cut jokes about them may I choke on the instant. If I can say anything to show that my name is really Makepeace and to increase the source of love between the two countries, then, please God, I will."

At the Century Club, then in its new quarters on Clinton Place, he was a frequent and welcome visitor, and some of the pleasantest recollections of his American days center about this old-time organization, which Thackeray called the best club in the world. George William Curtis, Frederick S. Cozzens, Judge Charles P. Daly, Dr. Kane, William H. Appleton, and the artists Hicks and Cranch were a few of the Centurians who bandied anecdote and repartee with him or listened admiringly to his "Little Billee" and "Larry O'Toole." Those must have been rare *noctes ambrosianæ*, with the brilliant, big-hearted Thackeray showing at his best, bubbling over with wit and humor. It was during his first visit to New York—indeed, only a few days after his first lecture—that he made a pilgrimage with Cozzens to Sunnyside for the purpose of paying his respects to "good old Washington Irving." From Cozzens's journal General Wilson draws an account of the meeting:

In November, 1852, visited Sunnyside with Thackeray. The day inexpressibly balmy and beautiful. As we rode by the Hudson Thackeray kept exclaiming, "This is very jolly!" "How jolly!" as view after view appeared. Irving was in fine spirits. Thackeray said, looking around the room, "I must take an inventory or note of the furniture, etc., so that when I write my book on America I shall be able to put all this in." "Oh," said Irving, catching at the joke, "you must not forget my nieces"—introducing them again with mock courtesy. "This is the one that writes for me; all my stories are from her pen. This young lady is the poet of the family. She has a collection of sonnets that will astonish the world by and by. Another niece of mine is upstairs. She is the musician and painter—a great genius, only she has never come out. I suppose I must show you my curiosities. These Moorish coins? I was riding through a field in Granada when they were ploughed up. Gave a trifle for them. The poor fellow that found them preferred current money. This fringe is from the sword-hilt of poor Boabdil. Here is a pair of spectacles that belonged to General Washington, and here is another pair that belonged to John Jacob Astor. I thought that with Washington's and Astor's spectacles I might be able to see my way pretty clearly through the world."

The "Thackeray's Letters to an American Family," to which we referred in opening, exhibited well the characteristics that so speedily won him friends. These characteristics become even more surely disclosed as, under General Wilson's guidance, we accompany the novelist-lecturer from New York to Boston, Philadelphia, and the cities of the South. At every turn appear illustrations of his kindliness, geniality, and wholesomeness. His love for children is written large in the reminiscences the chronicler has so diligently unearthed from the scattered archives of the past. Everywhere Thackeray went the children flocked to him, and the sympathetic spirit with which he met them must have gone far to endearing their elders. No better index to the nature of the man could be desired than this letter written to a Brooklyn boy who had requested his autograph:

My Dear Sir: I have very great pleasure in sending you my signature; and am never more grateful than when I hear honest boys like my books. I remember the time when I was a boy very well; and, now that I have children of my own, love young people all the better; and hope some day that I shall be able to speak to them more directly than hitherto I have done. But by that time you will be a man, and I hope will prosper.

As I got into the railroad car to come hither from Boston, there came up a boy with a basket of books to sell, and he offered me one and called out my own name; and I bought the book, pleased by his kind face and friendly voice, which seemed as it were to welcome me and my own children to this country. And as you are the first American boy who has written to me, I thank you and shake you by the hand, and hope Heaven may prosper you. We who write books

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must remember that among our readers are honest children, and pray the Father of all of us to enable us to see and speak the Truth. Love and Truth are the best of all; pray God that, young and old, we may try and hold by them.

I thought to write you only a line this Sunday morning; but, you see, it is a little sermon. My own children, thousands of miles away (it is Sunday night now where they are, and they said their prayers for me whilst I was asleep), will like some day to see your little note, and be grateful for the kindness you and others show me. I bid you farewell, and am

Your faithful servant,
W. M. THACKERAY.

His letters home, of which General Wilson gives us a generous sheaf, afford a comprehensive view of his impression of the people and institutions of the different sections he visited. And of the opinions entertained of him by those among whom he moved we are also provided ample means of learning, so extensive is the material gathered in these pages. The temptation to quote at further length is extreme, but we must refer the reader to the work itself, a work by which General Wilson and Mr. Dickson have, we would repeat, placed Thackerayans under a real obligation.

Books of the Week

This report of current literature is supplemented by fuller reviews of such books as in the judgment of the editors are of special importance to our readers. Any of these books will be sent by the publishers of The Outlook, postpaid, to any address on receipt of the published price, with postage added when the price is marked "net."

Art of the Louvre (The). By Mary Knight Potter. L. C. Page & Co., Boston. 5×8 in. 418 pages. $2, net.

Reproductions of famous pictures in the Louvre are accompanied by extended explanation, historical description, and art-criticism. The author avowedly follows recognized critical authorities both in deciding which painters and pictures are most worthy to be chosen from the immense number in the Louvre, and also in the critical discussion of the representatives selected. The book offers a practical aid to students and travelers.

Books and My Food: Literary Quotations and Original Recipes for Every Day in the Year. By Elisabeth Luther Cary and Annie M. Jones. Rhode & Haskins, New York. 4½×7½ in. 235 pages. $1, net.

Brief History of American Literature (A). By William P. Trent. (Twentieth Century Text-Books.) Illustrated. D. Appleton & Co., New York. 5×8 in. 277 pages.

Reserved for later notice.

Chants Communal. By Horace Traubel. Small, Maynard & Co., Boston. 5×8 in. 194 pages.

"Chosen." By Mrs. Constans L. Goodell. The Fleming H. Revell Co., New York. 4×7½ in. 152 pages. 50c.

Christ-Child and the Three Ages of Man (The). By William Boyd Carpenter, D.D., Bishop of Ripon. E. P. Dutton & Co., New York. 3½×5¾ in. 19 pages. 50c.

A very charming parable illustrating the different aspects of the spirit and personality of Christ by the eloquent Bishop of Ripon.

Christian Opportunity (The): Being Sermons and Speeches Delivered in America by Randall Thomas Davidson, Archbishop of Canterbury. The Macmillan Co., New York. 5×7¾ in. 233 pages. $1.50, net.

This contains an admirable portrait of the Archbishop of Canterbury by way of frontispiece, and the various addresses, sermons, and speeches delivered in this country, beginning with the sermon in Quebec Cathedral on August 28, and ending with the speech to the evangelical ministers at Boston on October 10. These sermons and speeches, we are told in the preface, were delivered with no thought of reproduction in any permanent form; they were addressed to audiences hundreds of miles apart, and in some degree they cover the same ground; but in response to a general request for their publication they have been issued in book form. They well deserve that distinction; for they represent an unusually lucid endeavor to interpret the Christianity of the English-speaking race on the highest level. Their form, from the standpoint of English writing, is admirable throughout; clear, vigorous, restrained, and adequate. They are profoundly religious sermons and talks, and they are the work of a man thoroughly trained for his position in the pulpit and out of it.

Christmas at the Zoo. Described in Verse by William Boyle. Colored Illustrations by Harry B. Neilson. A. C. Armstrong & Son, New York. 5×7 in. 107 pages.

Church Covenant Idea (The): Its Origin and Its Development. By Champlin Burrage. The American Baptist Publication Society, Philadelphia. 5¼×8 in. 230 pages. $1, net. (Postage, 8c.)

Those who think of the Church as bearing the same relation to the spiritual world that the State bears to the world of material things believe that people are born into the Church as they are born into the State, that their obligation to the Church and their privileges derived from the Church are no more dependent on what they avow or profess than the citizen's obligation to the State or his privileges derived from the State

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depend upon affirmation. On the other hand, those who conceive of the Church as a voluntary society necessarily regard the Christian's obligation to the Church and his privileges derived from the Church as dependent upon solemn agreement, into which he may enter with other Christians of like mind. Here lies the basis for the "Church covenant idea." Naturally, it finds its most logical development in those churches which are the most completely voluntary—namely, the churches that are Congregational in polity. Covenants from those dating near the time of the Reformation to some formulated within the last decade are given, with a special reference to Baptist churches.

Cité-Jardin (La). By Georges Benoit-Lévy. (Bibliothèque du Musée Social.) Henri Jouve, Paris, France. 6¼×10 in. 287 pages.

"La Cité-Jardin" is a work which might well be translated into English. Its author has published a number of similar books on the Cités-Jardins of America, Europe, and Australasia. His book is the direct outcome of the work of the now famous Musée Social in Paris, that splendid social enginery endowed by the late Comte de Chambrun. A particular department of the Musée Social is known as the Association des Cités-Jardins de France. Its object is to initiate in France the kind of industrial town which for some years has been introduced into England, namely, a city in a garden. Each house is surrounded by a garden, and each group of houses isolated in a park. The result is that the inhabitants of the model town can, without going out of its bounds, enjoy the advantages of the country. Such a change of urban environment must necessarily have its effect upon character, and such, we believe, is the idea which has motived the writing of this book by the Secretary of the Association. As M. Charles Gide says in his introduction, the notion of the Cité Jardin has come from the same longing which in the industrial quarters of the large cities has already brought about window-garden development. But as it has been necessary to induce people to consider the good of a window-garden, so it is now necessary not only to establish garden-cities, but to induce people and especially day laborers to go there and to remain there. In our judgment, the hardest part of the task will be to get men to unlearn the grosser pleasures of the crowd, of the sidewalk, of the saloon. As M. Gide says, one is not sure whether men would be disposed to re-enter the Garden of Eden, even if the archangel who guards it should reopen the doors. The publication of such a work as this is a gratifying sign of altruistic progress among the French, too often termed a nation of egotists and egoists by those who do not dip beneath the surface.

Classical Echoes in Tennyson. By Wilfred Mustard, Ph.D. The Macmillan Co., New York. 4½×7 in. 164 pages. $1.25.

A scholarly thesis collecting the evidences of Tennyson's indebtedness to Homer, to the lyric poets, to Theocritus, to Lucretius, to Virgil and Horace, with allusions and parallels to various Greek and Latin authors.

Complete Works of Ralph Waldo Emerson. (Centenary Edition.) Vol. X.—**Lectures and Biographical Sketches.** Vol. XI.—**Miscellanies.** Vol. XII.—**Natural History of Intellect and Other Papers.** Houghton, Mifflin & Co., Boston. 5×8 in. $1.75 per vol.

These three volumes complete the Centenary Edition of Emerson's works, edited by his son, Dr. Edward Emerson, who furnishes each volume with an introduction and with a mass of notes of the most valuable character. The text is identical with the Riverside Edition, published some time since; but each volume in the Centenary Edition contains papers and addresses or essays not previously published. It is announced that there is sufficient unpublished manuscript to form three or four additional volumes; that the date of publication of this material cannot yet be definitely stated, but that it will be brought out in a style uniform with this edition. Dr. Emerson's notes explain the circumstances attending the delivery of the more famous discourses, register the impressions made by the Essays at their first publication, comment on persons and incidents mentioned in the text, and in many instances trace in the poetry the thought or phrase which appears also in the prose. This edition must, therefore, remain the standard for students and readers of Emerson; and rarely has an author of Emerson's rank been more happily edited. The first volumes in this edition very appropriately appeared in the year in which was celebrated the hundredth anniversary of Emerson's birth; and the edition is, on all accounts, the most enduring and appropriate monument of one of the finest and most inspiring and original spirits that has yet appeared in America.

Cromwell of Virginia (The). By Edward S. Ellis, A.M. (Colonial Series.) Henry T. Coates & Co., Philadelphia. 4½×7½ in. 380 pages. $1.

The two boy cousins, Shepard Brownell and Albert Woodbridge, already introduced in an earlier volume of Mr. Ellis's "Colonial Series," here take part in the stirring activities of a famous seventeenth-century episode in Virginia's history. But Peleg Clearwater, "the matchless sharpshooter from Bridgewater in the province of Massachusetts," also previously known, is the real hero in encounters with Indians, as follower of the insurgents against the unpopular Cavalier governor, and at all times. Doubtless the young reader of the book will find him a very entertaining character.

Cuentos Ticos: Short Stories of Costa Rica. By Ricardo Fernández Guardia. Translation and Introductory Sketch by Gray Casement. Illustrated. The Burrows Bros. Co., Cleveland, Ohio. 4½×7¾ in. 295 pages. $2.

The author of these tales is considered a leading writer among his compatriots in Central America. His brief narratives reflecting the social, political, and religious ideas of Costa Rica are both entertaining and well written. It would be well to know

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more of the little Republic that is soon to be brought nearer to us by way of Panama. Substantial information may be found in the Introduction, by Mr. Gray Casement, as well as in the many illustrations in the book.

David Chester's Motto, "Honour Bright." By H. Escott-Inman. Illustrated. Frederick Warne & Co., New York. 5×8 in. 371 pages. $1.50.

We are "jolly well sure" that even for an English juvenile hero David Chester had more than an average share of adventures at school and at sea; for the plots of all the boys' stories one can readily call to mind appear here to be rolled into one. The high lights are toned down here and there with homiletic discourse and occasional death-bed scenes about as convincing as the narrative portion of the book.

Day and Thought. By Henry Ward Beecher. Andrew Melrose, London, England. 3½×5½ in. 219 pages.

Doom of Dogma and the Dawn of Truth (The). By Henry Frank. G. P. Putnam's Sons, New York. 5½×8 in. 399 pages. $1.25.

The subjects of the doom here announced are Christian creeds in general, especially the Nicene and the Calvinistic. Mr. Frank whacks at these as some Unitarians used to before they took to writing constructively and let the dead bury their dead. His religious belief is of the Unitarian type, but is carried to the extreme of atomism, granting no man any Saviour except himself. The deceitfulness of words involves him in some strange statements, *e.g.*, "If God is omnipotent and His grace is infinite, then all men are in spirit as pure as God Himself." But elsewhere it is set down that "Grace is the ointment of deception that blinds the eye of sincerity." The strength of this book is in its moral earnestness; its weakness is in attempting to handle subjects involving the philosophy of religion without adequate philosophical equipment.

Dumas' Paris. By Francis Miltoun. Illustrated. L. C. Page & Co., Boston. 5×7¾ in. 395 pages. $1.60, net.

Dumas knew the Paris of the times in which D'Artagnan fought and flourished almost as well as Balzac knew the actual Paris of his own day. It was a capital idea to show by picture, map, and description how much of the Paris of Dumas is left and what the historical associations are. There is biographic as well as topographical material here, and in many ways the author shows aptitude for enlivening his pages. Distinctly, here is an interesting book both for Dumas lovers and Paris lovers.

Early Italian Poets. By D. G. Rossetti. (Caxton Thin Paper Series.) Charles Scribner's Sons, New York. 5¾×6¾ in. 351 pages. $1.25, net.

Rossetti's work remains perhaps the best in its field, and in this thin-paper edition is artistically printed and admirable in form.

Eve of War (The). By W. Bert Foster. Illustrated. The Penn Publishing Co., Philadelphia. 5×7½ in. 389 pages.

A rationally entertaining book for boys, the chief scenes of which are laid in Washington just prior to the inauguration of Lincoln. So eminently well written and interesting is it that older readers also will find it worth while.

Ezekiel: His Life and Mission. By Rev. W. Harvey Jellie, M.A., B.D. (Bible Class Primers.) Charles Scribner's Sons, New York. 3½×5¾ in. 99 pages. 20c., net.

Finding a Fortune. By Horatio Alger, Jr. Illustrated. The Penn Publishing Co., Philadelphia. 4½×7½ in. 364 pages.

Mr. Alger has here reshaped into a new story some very old material, which nevertheless seems to stand the test of popularity with each new generation of boy readers. The youthful hero, only support of a widowed mother, and his natural enemy, the weak and evil-minded rich man's son, are familiar figures. One needs not to be told that at every turn the former triumphs, and that while no doubt his well-regulated moral perceptions admit virtue as its own reward, he does not refuse its material recognition in the way of Government bonds, bestowed for the restoration of stolen valuables recovered by his aid, nor all manner of benefits which he later receives at the hands of a seemingly poor old man to whom he had rendered some slight service.

Friends for the Friendly: Quotations on Friendship. Compiled by Annie M. Jones. Rhode & Haskins, New York. 4×5½ in. 64 pages.

Goodness of God (The): In View of the Facts of Nature and the Supernatural. By George T. Knight, D.D. The Universalist Publishing House, Boston. 4¼×7 in. 126 pages.

Great Revivals and the Great Republic. By Warren A. Candler, D.D., LL.D. Publishing House of the M. E. Church, Nashville, Tenn. 4¾×7½ in. 344 pages. $1.25.

Handwriting on the Wall (The): Revolution in 1907. The P. H. Roberts Publishing Co., St. Louis. 5½×8½ in. 377 pages.

Hardy Country (The): Landmarks of the Wessex Novels. By Charles G. Harper. Illustrated. The Macmillan Co., New York. 5×8¼ in. 319 pages. $2.

Every one knows that Dorsetshire is the heart of Hardy's Wessex, and there, if anywhere, can be found those racy and delightful rustics, those ways of speech and thought, and that quaintness of town and house architecture that together make the background for the novelist's romance and tragedy. Mr. Harper sensibly says that if he did not "find the rustics so sprack-witted as they are in 'The Return of the Native,'" he did not expect to, for he did not imagine the novelist to be a reporter. But he did find in great towns like Winchester and Oxford, in byways and odd nooks, in old coach-roads and remote hill country, a great deal that was well worth describing both in association with Hardy and for its own sake. As will be seen from the towns above named, "Wessex" includes much more than Dorsetshire; Hampshire, Berkshire, Somersetshire, Wilts, and Devon contribute outlying portions; so that the author's rambles cover really a large part of England south of the Thames.

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Everywhere he made commendable drawings; and both in picture and narrative his work is pleasing. The book is an agreeable companion volume to the author's "Ingoldsby Country," and will, we should think, engage the interest of a much larger number of readers.

Her Fiancé: Four Stories of College Life. By Josephine Daskam (Mrs. Selden Bacon). Illustrated. Henry Altemus Co., Philadelphia. 4½×7 in. 164 pages.

Four short stories, fresh, breezy, distinctly unconventional, and occasionally a little slangy. Mrs. Bacon has many admirable qualities as a writer. She has invention, freshness of feeling, and a touch of audacity. Such a volume as this will not detract from her reputation, nor will it add to it. It belongs to the literature of early youth, as do many of Mr. Davis's stories.

Her Secret: A Story for Girls. By Mary A. Denison. Illustrated. The Penn Publishing Co., Philadelphia. 4½×7½ in. 316 pages.

A pretty story for girls of an orphaned and self-supporting young woman, who also manages to make a home for, or help to one, an invalid brother and two sisters. She is everywhere an influence for good, and her innocent secret concerns her exclusive knowledge of the identity of a little sister adopted in infancy at her mother's death by a rich but childless woman. In the end they are all happily reunited, and the author considerately brings this about without loss to the child (to the entire family, in fact) of the advantages of her adoption.

History of Education (A). By F. V. N. Painter, A.M., D.D. (Revised, Enlarged, and Largely Rewritten.) International Education Series. D. Appleton & Co., New York. 4½×7½ in. 408 pages. $1.20, net.

Various as are the systems of education here reviewed, Semitic and Aryan, Eastern and Western, they are best appreciated when viewed in the light of the one purpose common to them all—to maintain the racial and national ideal. In this light the present volume surveys them from the most ancient to the modern period. It is clear and comprehensive in its outlines of the prominent characteristics of successive periods, and in its review of the distinctive principles and work of the great masters and leaders. As to the present, Professor Painter recognizes it as a period of transition and incompleteness. His conception of our national ideal is left to the reader's inference. Committing himself to no party, he contents himself with supplying materials for the wise to build with.

History of the Standard Oil Company (The). By Ida M. Tarbell. Illustrated. McClure, Phillips & Co., New York. In 2 vols. 6×9 in. $5, net.

Reserved for later notice.

Homer Martin: A Reminiscence. By Mrs. E. G. Martin. Illustrated. William McBeth, New York. 5½×8½ in. 58 pages. $1.50, net.

A brief and deeply interesting biographical study of one of the most original and significant of American painters; a man whose work long waited for recognition, and the full meaning of which in American art, and for that matter in modern art, has not yet been disclosed. The charm of this book lies in its simplicity and its frankness. It is an intimate but perfectly discreet revelation of an original and fascinating personality, a man who lived in our time and was of it, but only in its deeper interests, its higher activities; an artist who was never distracted by lack of appreciation, by the general ignorance of art, by the rush of energy in other directions. Mr. Martin's early life in this country, his artistic development, the value and significance of his visits abroad, are described by Mrs. Martin in such a way as to bring the reader in touch with the spirit of the artist. The book is brief and unassuming, but it has a vital quality because it is the living portrait of a man of genius.

Homespun Candies: Simple and Thoroughly Tested Recipes for Candy to be Made at Home. By Annie M. Jones. Rhode & Haskins, New York. 3½×5¾ in. 16 pages.

Japanese Floral Calendar (The). By Ernest W. Clement, M.A. Illustrated. The Open Court Publishing Co., Chicago. 6×9½ in. 57 pages.

Just a Minute: Moment Readings on Scripture Passages, from the Writings of Charles Frederic Goss, D.D. Compiled by Mary T. Nitzky. The Sunday-School Times Co., Philadelphia. 4¼×7½ in. 129 pages.

Kitty of the Roses. By Ralph Henry Barbour. Illustrated. The J. B. Lippincott Co., Philadelphia. 6×8½ in. 174 pages. $2.

A charming little love idyl. We should be sorry indeed, if we had not read it and knew what we had missed, not to have made the acquaintance of the clever young New York architect sojourning in Virginia for the study of Colonial design, sweet Kitty, and the old rose garden, the overflow of whose redolent atmosphere the artist has very happily fixed in marginal decorations in sepia on each page—roses all, and there are more of them in each of the full-page color illustrations and on the cover. It is a dainty volume in every respect.

Know-Nothing Party (The). By Humphrey J. Desmond. The New Century Press, Washington, D. C. 5½×9 in. 159 pages.

Latin Hymns. Selected and Annotated by William A. Merrill. (Students' Series and Latin Classics.) Benj. H. Sanborn & Co., Boston. 5×7¼ in. 86 pages.

Leading Events of Maryland History. By J. Montgomery Gambrill. Illustrated. Ginn & Co., Boston. 5×7½ in. 362 pages.

Letters from an Old Railway Official to His Son, a Division Superintendent. By Charles DeLano Hine. The Railway Age, Chicago. 5×7½ in. 179 pages. $1.50.

Liberal Churchman (The): A Quarterly Review. Williams & Norgate, London. 5¼×8¼ in. 80 pages. $1 per year.

An early consequence of the present struggle between the theological progressives and conservatives in the Church of England was the organization by the former, in 1898, of the Churchman's Union, "for the advancement of liberal religious thought." A later result is the institution of "The Liberal Churchman," a shilling quarterly, as its press representative, the first number of which

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appeared last November. Dr. W. D. Morrison, its editor, opens it with an article on "The Task of Liberal Theology." Other articles follow, by Dr. Hastings Rashdall and Canon Henson, and an unsigned article on "Dr. Gore and the Creeds" flings the gage of battle at the Bishop of Worcester. Since that excellent three-dollar quarterly, "The New World," died of financial atrophy, distinctively liberal theology has had no spokesman on this side the sea except in denominational weeklies. England has since undertaken two—"The Hibbert Journal" and "The Liberal Churchman;" and it may seem that we can sustain one, if we try.

Life in Sing Sing. By Number 1500. The Bobbs-Merrill Co., Indianapolis, Ind. 5×7¾ in. 276 pages.

The anonymous author was for six years a convict in Sing Sing, during which time he started and edited "The Star of Hope," a newspaper written entirely by prisoners, which achieved unusual success. His descriptions of prison life, drawn from his own experience and from the traditions and stories handed down among the inmates, are very interesting. He finds much to criticise in the administration of the prison, and has his own remedies to suggest for the evils.

Life of Edna Lyall (Ada Ellen Bayly). By J. M. Escreet. Illustrated. Longmans, Green & Co., New York. 5¼×8 in. 266 pages. $1.60, net.

To the ordinary American reader of Edna Lyall's books this life will come as a surprise. While her popularity did not rest exactly upon the slight foundation of a writer of pleasing, ephermeral novels, yet one was not prepared to find her so strong a champion of the misunderstood and unorthodox element of England. We in America accept easily all sorts of variations from tradition, and in many cases are so tolerant that we are quite flabby. In conservative circles in England the case is different. Miss Bayly (Edna Lyall) was, while a true churchwoman, a fervent defender of Mr. Bradlaugh, which was, naturally, shocking. She was obliged to explain frequently that, although she believed in his rights in Parliament, she did not follow him in his disbelief in Christianity. That combination being too intricate to be grasped by the English public, while her books were widely read, she suffered from being misrepresented. Her life was not long, she was always more or less of an invalid, but she accomplished a great deal of writing, into which she put her heart and mind. Much of her time was spent with a sister whose home was within the Cathedral limits of Lincoln. She was a lady of sensitive, honorable mind, and keenly alive to the questions of the day, all the time showing in her daily life the lovable womanly qualities that endeared her to a wide circle of friends. Her letters are bright, and her comments upon her contemporary writers whom she met socially are entertaining. She numbered among her close friends some notable men in the English Church, by whom she was highly regarded.

Literary Geography. By William Sharp. Illustrated. Charles Scribner's Sons, New York. 7½×10½ in. 248 pages. $3.50, net.

These papers, originally printed in an English magazine, deal with the "countries," or localities utilized as literary material, of Meredith, Stevenson, Dickens, Scott, George Eliot, Thackeray, the Brontës, Watts-Dunton, and Carlyle, together with chapters on the "literary geography" of the English Lakes, the Thames, and Lake Geneva. They are printed in a handsome quarto with many full-page drawings, some of high merit, and a few reproduced photographs. Mr. Sharp is by no means content with mere description or topographical association; he writes with charm and critical acumen and includes copious, apt quotations from the authors of genius whose haunts and homes he describes. Whether he talks of "Thackeray-Land," the polar-center of which he places in the Reform Club in Pall Mall, or of the wide domain and evasive frontiers of "The Country of George Meredith," or is identifying the sources of interest of other writers and localities, Mr. Sharp has something new to say and is constantly recalling anecdote and *personalia* of real applicability.

Marathon Mystery (The). By Burton E. Stevenson. Illustrated. Henry Holt & Co., New York. 5×7½ in. 323 pages. $1.50.

This is a detective story of ingenious plot and method. Despite the fact that in the beginning, the middle, and the end of the book a murder is chronicled, it is also a very pleasing and well-written narrative.

Measure of a Man (The). By Charles Brodie Patterson. Funk & Wagnalls Co., New York. 4¾×8½ in. 297 pages. $1.20, net.

The author's thought runs thus: Man is not made, but making: the complete man, made in the image of God, is the spiritual man, of whom Jesus is the perfect type. Incomplete man is graded upward as "natural"—ruled by instinctive desires; "rational"—regulating himself by honest, fearless thought according to his knowledge; "psychical"—sensitive to the unseen environment of an immaterial world of occult powers. The latter two we should certainly transpose. Taking, then, as synonymous with spiritual man the term that Jesus applied to himself, "Son of Man," Mr. Patterson describes this normal type of complete humanity, in terms of his qualities and activities, as "man, idealist, teacher, healer." He lays great stress on the fundamental importance of due maintenance of "vibration"—the clue to which is not made clear. But he is certainly right in emphasizing the physical benefit that may be realized from religion, and speaks of it with the authority of experience. Throughout he is buoyantly optimistic, and helpful to courageous and wholesome living. But we think he underestimates the gravity of the problem of evil, and do not understand his saying that "in man's inmost life there is no sense of sin." This can be true only when the inmost life is regarded as unreflective—an untenable view.

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Mrs. Maybrick's Own Story: My Fifteen Lost Years. By Florence Elizabeth Maybrick. Illustrated. Funk & Wagnalls Co., New York. 4½×7½ in. 394 pages. $1.20, net.

Modern Theory of Physical Phenomena, Radio-Activity, Ions, Electrons. By Augusto Righi. Authorized Translation by Augustus Trowbridge. The Macmillan Co., New York. 5×7½ in. 165 pages.

Mollie's Bunyip. By A. R. Rentout and I. S. Rentout. Illustrated. Robert Jolley, Melbourne, Australia. 9×8 in. 50 pages.

Monkey Shines: Little Stories for Little Children. By Bolton Hall. Illustrated. The A. Wessels Co., New York. 7¼×10 in. 78 pages. $1.

Moral Education. By Edward Howard Griggs. B. W. Huebsch, New York. 5×7¾ in. 352 pages. $2, net. (Postage, 12c.)

Education is one thing, instruction another. The one aims to develop, the other to impart. The chief means of development are environment and action therein. The character and example of the educator form the environment; the older life forms the younger; the older must be what the younger should be, and must freely give itself to the younger. These fundamental principles of educational philosophy Mr. Griggs has stated lucidly, and has convincingly pressed home. Among the twenty-five chapters in which the aspects and relations of his subject are treated with the felicity exhibited in his former publications are topics specially attractive, such as the moral influence of art and nature, and of the social atmosphere; the ethical value of mythology, folk-lore, and literature. But morality in the complete view here taken is not the "mere morality" that exists only in the phrase; moral education is held to be incomplete if it fails to cultivate the reverential religious spirit that underlies all religions. Mr. Griggs's conception of patriotism as transcended by a cosmopolitan humanitarianism is hardly adequate. The highest patriotism *is* cosmopolitan in its aim to make one's own country a blessing to all others. Mr. Griggs has aimed "to see 'steadily and whole' both human life, and the process of moral culture that . . . makes possible the happiest and most helpful living." In this aim he has so well succeeded as to make one wish such books and their readers to be multiplied.

Mothers and Their Responsibilities. By Margaret E. Bailward. Longmans, Green & Co., New York. 4½×6¾ in. 145 pages.

Outline of the Theory of Organic Evolution (An). By Maynard M. Metcalf, Ph.D. Illustrated. The Macmillan Co., New York. 6×9 in. 204 pages. $2.50, net.

This handsome and finely illustrated volume is not for specialists but for beginners. It outlines the evolution theory, describes some of the phenomena explained thereby, and discusses the bearing of the theory upon mankind. Upon the questions still in debate among evolutionists the author states the divergent opinions with his own and the reasons for it, acknowledging that some questions must wait for answer till more is known of the mystery of life. The much-discussed factor of sexual selection, which Professor Metcalf regards as more operative among mankind than among animals, is treated largely in a pictorial way. The plates accompanying the text, many of them colored, are both attractive and helpful.

Rachel. By Ernest U. Smith. Illustrated. The Grafton Press, New York. 5×7¾ in. 314 pages. $1.50.

After an introduction of fifty pages, in which one's eyes dwell with wonder upon a map of the Land of Eden and the Land of Nod—both situated in South America—the reader hardly dares to begin the story of "Rachel." We learn, however, that she was the daughter of the royal line of Peru, and became the wife of Japhet. She fled into the Ark (a chart of the course of that vessel is given in detail), and one reassuring fact remains to us after turning many pages. The pleasant custom of having breakfast in one's own room was antediluvian. Rachel was served thus by Mary, Noah's daughter, who was attended by her pet lion. It is a very big book.

Rise and Decline of the Free-Trade Movement (The). By W. Cunningham, D.D., F.B.A. The Macmillan Co., New York. 4½×7¼ in. 168 pages. 75c., net.

This is another of the studies of England's economic position that have become so numerous since the fiscal question developed into the fiscal controversy. An able plea for reconsideration of the decision of 1846, the argument is based on the principle of accommodation, on the necessity—out of which has arisen the historical school of political economy—of recognizing that the economic environment is in a constant state of flux, and of making corresponding adaptations. Thence Dr. Cunningham logically develops his review of the last century of economic history. Without attempting to deny that England has progressed under free trade, he finds, in the condition of agriculture and the alleged physical deterioration of the population, reason for stoutly affirming that the development "has been so one-sided and artificial that it can hardly be regarded as healthy," and for contending that adherence to the present policy must undermine national prosperity. Further reasons for abandoning the "policy of drift," of acknowledging that "a blunder has been made," and of endeavoring to retrieve it, are adduced from the rapid advance of the United States and Germany. The needed remedy, Dr. Cunningham concludes, is to be found in the Imperial Zollverein plan. Graphically he depicts the benefits accruing from the formation with the colonies of an economic organization which shall be a "bulwark against the evils of cosmopolitan competition." His presentation is most persuasive, and doubtless the little book will be welcomed by advocates of the Chamberlain idea as providing them with fresh ammunition.

Routine and Ideals. By LeBaron Russell Briggs. Houghton, Mifflin & Co., Boston. 5×7¼ in. 232 pages. $1. net.

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Scientific Fact and Metaphysical Reality. By Robert Brandon Arnold. The Macmillan Co., New York. 5½×9¼ in. 360 pages. $3.25.

This keenly and subtly reasoned work is for seasoned thinkers only, and puts them on their mettle. Its object is to help the scientist and the metaphysician toward a better mutual understanding and concord. That they often lock horns is not strange in view of their opposite ways of apprehending the world—the one in detail, the other as a whole; the one as tangible and visible, the other as intangible and invisible. But physical research tends to resolve the tangible and visible into the intangible and invisible, the material into the immaterial, to discover purpose involved in mechanism, and will resident in cosmic force. Science thus furnishes material with which to work toward the idealistic conception of the world. This task, essayed by Mr. Arnold, is not an easy one either for the writer or the reader, but it subserves a noble interest. Impracticable as it is in the present limits to take up the details of a complex argument, a glimpse of its course and outcome may be given by a few excerpts: "What we know outright is only the conscious, and matter acting teleologically. . . . It is not absurd to think of matter as capable, under specified conditions, of producing in consciousness true revelations of an all-inclusive Deity. . . . The pain of all individuals must be represented in the subjective intuitions of the Absolute. . . . The experience of resistance, the milder form of pain, is, as a matter of psychology, the sole and necessary origin of our entire mental existence, and hence of all the worlds of science, art, religion, and ordinary life. . . . The immortality of the human personality is not only compatible with a view of our psychophysical organisms which is at first sight completely materialistic, but would merely be an illustration of a principle hitherto continuously operative in the universe." It should be said here that Mr. Arnold's endeavor has been to remove impediments to the agreement of antagonists, rather than to settle conclusions. Exception may be taken to some particulars, as to his adoption of the popular notion of the infinite as limitless and formless, but he has certainly done good service to both of the parties between whom he has endeavored to mediate.

Short History of the Westminster Assembly (A). By W. Beveridge, M.A. Charles Scribner's Sons, New York. 5×7½ in. 169 pages. $1, net.

Sketches on the Old Road Through France to Florence. By A. H. Hallam Murray, Accompanied by Henry W. Nevinson and Montgomery Carmichael. Illustrated. E. P. Dutton & Co., New York. 6½×9¼ in. 328 pages. $5, net.

This is a book which the wayfarer will love. It is a "Travelers' Joy;" like that wild clematis known by this name which grows over roadside walls and into our hearts as we trudge or cycle along the splendid highways of France and Italy. The road which our authors describe—and how the traveler longs to taste its joys again!—leads from Dieppe, through Caen to Amboise, Cahors, Toulouse, Carcassonne, Perpignan, Nîmes, Aix-en-Provence, Cannes, Antibes, Monaco, San Remo, Albenga, Genoa, Pisa, Florence—to mention only a few of the many cities and towns along its course. The superbly printed text is reinforced by Mr. Murray's charming three-color pictures; they are specially charming because they have not been printed on the highly burnished paper usually employed for the purpose. The attraction of the text lies in its impressionistic quality, that kind of atmosphere which one rarely gets from traveling in the conventional way. Our travelers understand how to jot down historic associations and present impressions so that the ordinary reader, who may not have been in France or Italy, will feel their aptness and their graphic quality. To the experienced traveler, however, such a volume as this will be more eagerly read, and he is fairly sure to re-read it. As the volume is a work of collaboration, one does not find a single mood prevailing throughout. Mr. Carmichael seems a bit more solemn than his "In Tuscany" would lead one to expect, to which, however, Mr. Nevinson makes amends by his ready wit and light touch. But this is hypercriticism; the work throughout shows that intimacy with the subject in hand and that absorption in it which mark the truest traveler.

Spiritual Coins and Counterfeits. By George Henry Hubbard. The Ram's Horn Co., Chicago. 4½×6¾ in. 75 pages.

Story of Little Jack Sprat (The). Pictured by Frank Adams. A. C. Armstrong & Son, New York. 5×6½ in. 75 pages.

Story of the Violin (The). By Paul Stoeving. Illustrated. Charles Scribner's Sons, New York. 5¼×7¼ in. 324 pages. $1.25, net.

The story of the violin is a romance, and one that appeals strongly to the author of this interesting volume. He writes with the fervor and sentiment of a lover; at times leaving the reader in the distance, when he departs upon his poetic flights. A beautiful frontispiece of Domenichino's "St. Cecilia" is the proper keynote of the book. Minute and careful research, competence, and enthusiasm are the equipment of the writer. He has gathered, arranged, and sifted a great mass of material, setting in his text numbers of valuable prints and facsimiles. He gives in full the different stories of the origin of the violin, tracing it back into mists of Eastern tradition. The early makers of the sixteenth century are credited with their work, and one learns much of the difference in value and difference in purpose of the instruments formed by these early artists and their successors. While the author only claims to tell the story of the violin, leaving technical details to others, he has accomplished his object and "spread the love for 'that dear fiddle.'"

Studies in Prose and Verse. By Arthur Symons. With Portraits. E. P. Dutton & Co., New York. 5½×8½ in. 291 pages. $2.50, net.

Mr. Arthur Symons represents on the side of criticism what was called not long ago

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the *fin du siècle* point of view, and must now be called the beginning-of-the-century point of view. This means that Mr. Symons is at odds with many of the old literary traditions, and that he lays an irreverent hand on many of the old literary ideals, while he opens the doors to many newcomers and welcomes them to the places vacated by the deities whom he has dethroned. He treats Mr. Yeats, for instance, almost with the respect which he would pay to a classic, and he writes of Mr. George Bernard Shaw as if "Candida" and "The Man of Destiny" were the expressions of definite moral and literary convictions. These statements, however, bring out only one side of Mr. Symons's work. He is, at his best and in his sanest moments, a critic of genuine insight, of very sensitive feeling for the refinement and the subtlety of the best modern work; and this collection of short essays, while it does not convey a sense of final authority, is a distinct aid to an appreciation of the newer writers of the day. It is a capital exposition of the "art and sex" view of life.

System of Metaphysics (A). By George Stuart Fullerton. The Macmillan Co., New York. 6×9 in. 627 pages. $4, net.

The form which this acutely reasoned work takes is that of a series of criticisms of the doctrines of psychologists and metaphysicians, chiefly the latter, in an orderly sequence of parts, viz., "The Content of Consciousness," "The External World," "Mind and Matter," "Other Minds and the Realm of Minds." Professor Fullerton holds that a man is not bound to be a metaphysician at the breakfast-table, but when he sets out to be he should be a good one. He would rid metaphysics of the errors that have made it odious to the plain and practical, and the process of exposure is searching and unsparing. When such thinkers as Bradley and Royce are convicted of serious paralogisms, the insecurity of metaphysical processes seems equal to that of Alp-climbers. As an exhibition of keen analysis and dialectics these critiques give no small intellectual entertainment. For two classes of thinkers Professor Fullerton has no indulgence—the materialist and the subjective idealist; the one, who says there is nothing but matter, and the other, who says there is nothing but mind, are alike foolish. He sees the world of matter and the world of mind, not as two worlds, but as one, which may be contemplated now under this aspect, now under that. The fact that movement towards ends is manifest in nature is evidence of consciousness at the center of the movement. Though the existence of God cannot be proved, it is an inference which it is not reasonable to repudiate. The same may be said of our belief in immortality. Professor Fullerton observes that the original contributions of American scholars to philosophy have not been very striking—an estimate in which he would doubtless include himself. Whether any contribution to philosophy is now possible save in the criticism, combination, and illustration of existing material may be doubted; but to such work Professor Fullerton has made a contribution that cannot be lightly esteemed.

Three Dukes. By G. Ystridde. G. P. Putnam's Sons, New York. 5×7½ in. 407 pages. $1.20, net.

The same sad Russia appears in this romance that we find in every representation of that unhappy country. Three governesses, English, French, and German, figure in the plot, bringing alien influences into the family of a Russian noble, who is tainted by the eccentricities consequent upon a restricted, unnatural existence. There are much vigor and a sort of grim humor in the tale, which seems to be told more from the English point of view than any other.

Twice a Man: A Psychological Romance. By Clark H. Bronson. Illustrated. Bronson & Co., Chicago. 5×8 in. 316 pages.

Verse Book (A). By Webster Perit Huntington. F. J. Heer, Columbus, Ohio. 4½×7 in. 162 pages. $1.50.

Walt Whitman. By Isaac Hull Platt. (Beacon Biographies of Eminent Americans.) Small, Maynard & Co., Boston. 3¾×5¾ in. 147 pages.

A short and extremely interesting biographical study, written from the point of view of discipleship rather than of critical judgment; an excellent résumé of the facts in Whitman's life and a very readable interpretation of the significance of his genius and of his own conception of his art; a good book for those who take a purely conventional idea of poetry, who believe that the last word has been spoken and that art consists in an endless repetition of the things that have been done rather than a constant appeal to the new generation and constant striving after fresh conception. The book is in no sense critical, and is very unsatisfactory as a careful, candid, final judgment of Whitman's work. It is an appreciation only.

Wanted: A Cook. By Alan Dale. The Bobbs-Merrill Co., Indianapolis, Ind. 5×7½ in. 382 pages. $1.50.

Herein are chronicled the experiences of a young and hitherto inexperienced couple at housekeeping in a New York flat. Some of them are genuinely amusing, and the different types of servant-maid are cleverly drawn. But much of the humor is forced and not in altogether the best taste. Apart from this, however, and underneath the author's flippancy, one discerns the real seriousness of his presentment of a grave present-day problem.

Wit and Humor of Well-Known Quotations. Edited by Marshall Brown. Small, Maynard & Co., Boston. 5×8 in. 355 pages.

With Puritan and Pequot. By William Murray Graydon. Illustrated. The Penn Publishing Co., Philadelphia. 4½×7½ in. 398 pages.

Adult and juvenile readers alike will enjoy this stirring tale of colonial New England. It gives a graphic historical picture and relates very pleasingly its story. Interesting both as portraiture and romance.

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